B H A L E S S A

Cultural heritage and history

SADAKET ALI MALIK

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Fifty years ago, we were just toddlers, fifty years ago, we tried to learn our ABCs, Before a decade- our parents had to hide us in their chests to escape the claws of death looming over our heads... Now we are grown.....!

Achievable Motherhood- Bhalessa

DEDICATION

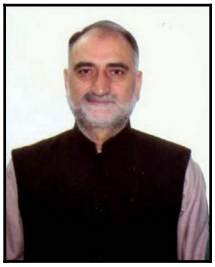
Dedicated to my revered Parents

Jenab Abdul Latief Malik sahib (Father) Retired Investigator NSSO Govt of India, and Begum Dura (Mother) who groomed me up during tumultuous days. It is due to them I am able to write this piece of research work. They inspired and acted as source of inspiration during my education and supporting my social life.

-Sadaket A Malik

FOREWORD

Bhalessa- The linguistic paradise



Had the then Chief Minister and President of Jammu and Kashmir Academy of Art Culture and Languages Jenab Ghulam Nabi Azad sb not directed me to visit the Chenab valley, I would have missed the most beautiful and picturesque places of Doda, Bhaderwah and Kishtwar regions, including Bhalessa. It was during my tenure as secretary of J&K Academy of Art Culture and languages in 2006-07, that I extensively traveled through the region from Doda to Bhaderwah to Kishtwar to Gandoh to Churah to Bhalessa, Sirwal to Chatroo, and Thathri to Bhandarkoot. I stayed in the area for more than a month along with my officers and colleagues. Locals such as Tanveer Ahmad Dev Ibn I Rasa, Sagar Sehrai, Bashir Bhaderwahi, Ushaq Kishtwari, Suhail Sadiqi, Tanveer Ahmad Kichloo, Ghulab Saifi, Rashid Jahangir, Naseem ul Haq,Waseem ul Haq,Mushtaq Fareedi and GN Gafil made my access to the region comfortable and fruitful. And it was because of them that I managed to get a firsthand introduction to pure, unexplored, and real cultural heritage of this area.

Bhalessa happened to be Jenab Ghulam Nabi Azad's favorite place. And it was on his directions that we explored the untouched beauty, art and languages of the area. People there were simple, honest, caring, lovely and more importantly true to their culture.
Among those I was introduced to during that period was Mr Sadaket Ali Malik. I have known Mr Malik, a researcher and cultural enthusiast for more than a decade now. Knowing his work, and reading his write-ups in dailies, I can say it with full faith that he is rendering a huge service towards his own people and his region.

His book "BHALESSA- Cultural history and heritage" is a remarkable piece of work. It will give you an insight into the area, without actually having visited it in person ever. The best part of this book is that all his claims and beliefs are supported with proof, tables, classification, and justifications.

The chapter “culture” will stimulate you and invite you to know more and more about the region. It introduces you to various dialects and languages spoken there, and also to various festivals like KOD, POUNAYO, KONCHOCHOTH, BASON and Rang and other Islamic festivals that are celebrated there. There are no words to explain Bhalessa’s versatile culture, but Mr Malik’s book has done justice to the subject.

I am sure the hard work put in by Sadaket Ali Malik will find serious readership, invite further research and huge acceptance among the people, and it will be an inspiration to students of art and culture who are interested to know more about the linguistic paradise of Bhalessa.

Srinagar, Shivpura
11 October 2021

Dr. Rafeeq Masoodi
Former ADG
Doordarshan &
Ex Secretary J&K Academy of Art Culture and Languages.

Acknowledgement

Initially when Parvez Deewan's history of Jammu and Pritem Koul's antiquities of Chenab and Kangra made me abreast of the antiquities of Chenab, it enthralled me and paved me a way to go for a rigorous research on our motherhood-Bhalessa. The cultural heritage and historical overview we enjoy. This book is an effort to focus on cultural epoch of this motherhood. When these books apt to become a voice of the area, things were changed completely, my life as well as this inaccessible motherhood. Owing to which I am alive.

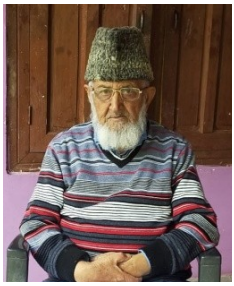
The heritage which is improvised, socially awakened and engulfed under the claws of fissiparous tendencies of nefarious designs, when our parents had to hide us in their chests to escape the claws of anti-national elements. These past tales and a paradigm shift forced me to pen down the lost heritage, the heritage which was having no mention in the histories of the state. The isolated culture was in urgent need to be revisited to reframe and reconserve it. For reconstituting our identities. I found ruby gems on these mountains, living activists, officers, figures of National and international repute like Ghulam Nabi Azad, Mohammed Sharief Niaz,Chain Singh and Mithan Manhas. Scholars of repute, KAS and IAS Officers, Writers, meritorious students, and the legendary personalities who put Bhalessa on driver‟s seat.

I am indebted to my revered father Jenab Abdul Latief Malik, My Mother Dura Begum who englightened me, growed me up. I am thankful to all the revered personalities of Bhalessa who

supported me in doing this daunting task especially the i mention the names of Mohammed Shafi Mattoo sb, D S Kotwal sb (KAS), Bashir Bhaderwahi sb, Prof. Shohab Malik sb, Bal Krishan sb (KAS), Pawan Kotwal (KAS) Tasleem Wani sb (KAS), G N Wani sb, Fozia Mughal Ji, PritamThapa Ji (SDM Gandoh), Swarn Kotwal Ji (Poetess), Haroon Rashid sb (KAS), Dr Ashiq Hussain sb (Assistant Professor) Mohd Ayoub Sheikh sb (Principal), My friends Abdul Majeed Batt sb, Shafqat Sheikh sb (JU Library), Firdous Malik sb (brother), my wife Fozia who helped and inspired me in accomplishing this book. Lastly i am thankful to HSRA Publication for publishing the book.

SADAKET ALI MALIK
Author

MESSAGE



It has given me immense pleasure to know that Mr Sadaket Malik, a renowned teacher, orater, writer and philanthropist, is going to bring out to vision of - Cultural History and Heritage of Bhallesa--a repository of social, cultural, spiritual, and economical, unity in diversity of yore and present of Bhallesa.

This will expose the golden annals of this shire and would give a momentum to explore the hidden treasures of this laudable valley. I expect this would enlighten the mental faculty of intellectual of entire UT about this region and do the needful to reduce the hurdles of this locality.

May you live long Mr Malik and may you succeed in your esteemed mission.

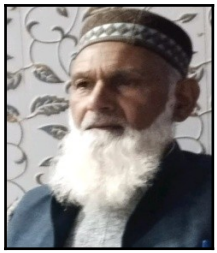
Best of luck

With regards

Mohd Shafi Mattoo

Rtd. Headmaster
Changa Bhalessa (Writer)

MESSAGE



The book titled "Bhalessa: Cultural history and heritage Compiled by Sadaket Ali Malik, a renowned writer, orator and a teacher has given me an immense pleasure. Mr Sadaket Malik is the first to write some thing on Bhallessa's Cultural history and heritage. He has put forth the burning issues of Bhalessa in general and tourism, Culture and education in particular.

At this stage it was strongly felt that a book of such kind should be published which will reveal the history, heritage, tourism and brotherhood among varying communities, its Social and geographical canvas.

Mr Malik has made an attempt in this regard. I hope the book will help the readers to understand the topography, history and culture of Bhalessa. This will also help the readers to propogate the tourism and other sectors of Bhalessa which had remained unexplored over a long period.

.... keeping in view the importance of this book, i extend wholeheartedly my appreciation to Sh Sadaket Ali Malik and congratulate him for his tireless efforts and indelible work for Bhalessa and wish that the writer may succeed in every walk of life.

...

Alhaj Master Bashir Ahmed Malik
R/o Soti Bhalessa
Principal Zeeya Public School
Soti.Bhalessa Doda

MESSAGE

25 September 2021

Dear Sadaket Ali Malik Sahib

Greetings are accepted!

May Allah keep you healthy, well, strong, happy and prosperous!My dear, it is a great honor for you to work so hard, diligently for the development and promotion of the local languages and I sincerely salute your deeds.

God willing, you have the ability, the intelligence, the humanity, the foresight, the sincerity, the character, the generosity, the familiarity. You have influence, experience, knowledge, and understanding. There is wisdom and understanding.

Congratulations from the bottom of my heart. Inshallah, you will take the pahari dialects of this region of Chenab to the heights with your intellect and consciousness.

You have formed a committee. Congratulations to all the members. Each one has been given a suitable place by sorting the cant. This caravan is moving towards its destination. You will be successful. Pray for me so that I can see this dream come true.

I am on the last step of life and can’t wait for you now. May Allah raise your Iqbal and peace be upon you!

Sincerely

Abdul Khaliq
Ex Principal
Malegam Pogal Tehsil Pogal Parastan

September 25, 2021

सत्यमेव जयते

Dr. Pritam Lal Thapa, JKAS

Message

It is a matter of immense pleasure to know that a book titled "Bhalessa-Cultural History and Heritage" is being written by Sh. Sadaket Ali Malik to showcase the Cultural history and picturesque places of Bhalessa. The writer has gone deep into the history and has gauged certain features of the beautiful Bhalessa, its cultural, social, historical and geographical canvas.

An attempt of first of it's kind, the book will certainly help to propagate the culture, history and tourism potential of Bhalessa and will help the scholars and pulsating posterity as a reference book.

I whole heartedly appreciate the efforts of Sh. Sadaket Ali Malik, a young writer for this indelible work for the area and extend my wishes for all his endeavors.

Dr. Pritam Lal Thapa (JKAS)
Sub-Divisional Magistrate
Gandoh (Bhalessa)

MESSAGE

GOVERNMENT OF JAMMU AND KASHMIR
GOVERNMENT DEGREE COLLEGE KILHOTRAN
BHALESSA DODA

Prof. (Dr.) Javaid Iqbal Zargar

It gives me great pleasure to know that a manuscript “Cultural History of Bhalessa” will be published & will get the light of the day. You have certainly put your greatest efforts towards this work which will benefit the learners of Jammu and Kashmir & especially the scholars, planners & policy makers of the area in future.

This manuscript will also help to highlight the political, educational, cultural diversity of the unexplored areas of Gandoh, Khara, chilly pingal &bunjwah etc. It will encourage the young writers to explore the hidden treasures in term of political, economic, climatic & educational environment of the area.

I am greatful to you for associating me inthis precious work and wish you very best in your future endeavours.

Prof.(Dr.) Javaid Iqbal Zargar
Principal
Govt. Degree College
Kilhotran, Doda

Office of the Tehsildar Executive Magistrate Class-I

BHALESSA GANDOH DODA

Message

This is to place on record the appreciation of one SADAKET ALI MALIK who is working with several NGOs especially National Students Welfare Association NSWA Registered NGO in this area. He has organised several programmes for mass awareness related to education, sports, tribal and nomadic education, communal harmony, health, and other social issues.

He is keen to publish his book on this area showcasing the Cultural, educational, geographical and other aspects of life. His contribution as writer for this area is countless and praiseworthy. Besides this he has contributed through website of Bhalessa and plethora of articles to his credit which will help in propagation of composite heritage of this area.
His work for development of script and work on typological sketch of "Bhalesi" dialect is praiseworthy and will help the pulsating posterity.
Wish him success in his future endeavors.

Irshad Sheikh (KAS)

Tehsildar Bhalessa Doda

Message

It gives me immense pleasure to know that the Book Cultural history and heritage of Bhalessa is being written by ShSadaket Malik. A compilation of this nature has never been attempted by anybody.

No doubt the history of Bhalessa is of great essence, but it was still behind the dark curtains. This book is contained with diversified matter of this place. It constitutes a comprehensive wide spread and seek and experience of the author. I should say this book is a panorama of culture, tradition and topography of the region.

Bhalessa is a paradigm of communal harmony, religious tolerance, Unity and amity. Mr Sadaket Malik has endeavoured his best to present this aspect in a lucid and well-structured manner.

This book is no doubt reflected with the diversified thoughts, knowledge and information.

Mr. Malik has written this meticulously, He has to a great extent with vigilant eye and great assessing power has presented its present and past scenario in a settled manner.

I wish all the best to the future career of Mr. Malik.

Dr. Mohammed Ashraf (KAS)
District Panchayat Officer Doda

OFFICE OF THE PRINCIPAL
GOVT. DEGREE COLLEGE CHATROO (KISHTWAR)
Email: gdcchatroo@gmail.com Mob. 9419933933, 9622225444

MESSAGE

It gives me immense pleasure to pen a few words as prologue to Cultural History and Heritage of Bhalessa, the book written by Mr. Sadaket Ali Malik, who is about to present this book containing History, Culture, Geography, Social and economic issues of Bhalessa. Here at this moment I contract an opportunity to acknowledge the fervent efforts of Mr. Sadaket Malik in trying to depict a unified view of Bhalessa. This book will thus act as an indispensible and stranded reference manual for the future and guide to teachers, students, researchers to boost their rational and physical prospective about this splendor region to feel its breath.

Bhalessa is a wonderful place, with its unique historical, cultural, geographical and spiritual identity. There are so many diversified aspects of this place that steal our breaths, make us relaxed or in awe. Each part of this Valley offers something unique, be it the culture, language, heritage, the mountains, the breath-taking slopes or meadows, social or ecological dimensions. Some people look for a beautiful place, others make a place beautiful and Mr. Sadaket Malik is the name who

has achieved this feet.I congratulate and appreciate the inexorable efforts of Mr. Malik in bringing out this book which will help in exploring the region for its greater development.

With best wishes and blessing for the future endeavors.

Dr. Ashaq Hussain (Bhalesi)
Astt. Professor/Nodal Officer
Govt. Degree College Chatroo Kishtwar

MESSAGE

GOVERNMENT HIGHER SECONDARY SCHOOL GANDOH BHALESSA DODA

Mohd. Ayoub Sheikh
Principal

It is a matter of joy that a book titled "Cultural History and Heritage of Bhalessa" is being published by ShSadaket Ali Malik a young and dynamic Teacher, Writer and a visionary person. A compilation of such kind of book has never been done before and that is need of hour.

What Bhalessa in past was totally different from today. Bhalessa has its own history and is of great essence but is almost hidden content for todays Bhalessians as well as to others.

This book is the result of the tireless efforts and concerns of the writer.

It presents Bhalessa in terms of its culture, customs, traditions, topography and unity in diversity.

I wish him all the best for future endeavors.

Mohd. Ayoub Sheikh
Principal
Government Hr. sec. School
GandohBhalessaDoda

MESSAGE

It gives me immense pleasure in placing on record my profound appreciation for Mr Sadakat Ali Malik for bringing out his book 'Bhalessa-Cultural History & Heritage'.Bhalessa though a hilly place, has a chequered history,rich culture and priceless heritage of its own but no sincere effort has so far been taken by the government or any organisation to bring out and highlight its unexplored natural beauty and diverse culture.It goes to the credit of Mr Malik to conduct extensive research in the landscape,naturalwealth,languages, heritage, culture, social and sociological dimensions of this sleepy and remote region and publish it for the world and our country to know, appreciate and harness its potential.

This region isknown for communal amity and brotherhood and the people living here have always thwarted the nefarious designs of those who aim at disturbing the age old fraternal

bonds of various communities residing here.I congratulate Mr Malik for his relentless efforts and hard work and hope that his book will definitely add to the knowledge of the local people as well as outsiders and attract the attention of the Union and the UT governmentsto this neglected and undeveloped region and steps will be taken to develop this region to its fullest potential. I wish all the best for his future endeavours.

Swarn Rekha kotwal
Poetess
Shamma Bhallessi

MESSAGE

As I write this, I am delighted to learn about the history and culture of Bhallesa, by a promising young teacher and social worker from Gandoh Bhallesa Tehsil, Chenab valley District Doda.

The heritage of culture that we have got is written and recorded in a book form. The heritage that has been transferred but the great scholars and great personalities became the identity of this region they failed to save and preserve material and non-material culture of their region But Sadaket Malik preserved

this heritage of his region in the form of a book and added his name to this heritage forever. This is a great achievement and a source of learning for the future generations.

Bhalesa is a huge area. It would have been impossible for anyone else to write about the civilization, culture, social and political activities of this region in such a way and with such skill and authenticity. The renowned scholars and bureaucratswho held high positions in the area who worked tirelessly for the development and promotion of the region but all of them could not devote their precious time to their homeland Bhalessa.

I heartily pay tribute to Sadaket Malik Sahib for his efforts and high spirits and I will continue to pray for his bright future.

Fauzia Naseem Mughal Zia
Poetess,
President Anjuman Farogue I Urdu J&K

OVERVIEW

Sadakat Ali Malik sahib a dynamic, active, talented, conscientious young man from Bhalessa area of Doda District of Jammu and Kashmir is at the forefront of educational promotion and development, struggle for social welfare, public interest and priorities and services. the burning issues of the area of Bhalessa, and striving for the solution of these burning issues are among his top priorities.

Due to its access to language and pen, it has the full style and courage and style to keep its voice among the people through different newspapers and magazines on different topics and issues. He has a keen eye on the issues of the region, so it is his dream to strive and highlight the educational issues, development issues, educational needs here.He attempts to link Pahari languages with development, their status, their and recognition with the dream that these languages are equal to the languages of india paving a way to Doda, Kishtwar and Ramban for special reservations for the determination of Pahari languages and thus harmonizing them with the interests of other Pahari languages of the country. He is making efforts in this regard, conveying this message to the higher authorities for the same.

Meanwhile, the efforts of Sadaket Ali Malik sahib to make absolute awareness of these languages have the status of a great movement. We wish the people the best of luck in this endeavor. Mr. Sadaket Ali Malik sahib has always devoted his efforts to bring the area of Bhalessa to the forefront. initially in

newspapershe wrote Articles in Magazines and exposed the historical background, Political landscape and Social Identity. taking a step further, He did an important job by bringing Bhalessato wikipedia. Developed a Website of Bhalessa where the area has an invaluable treasure of heritage, History, Politics, Leadership, culture and tourism. He has written his first book, titled Bhalessa: history and Culture, using his talents.

In this book, he discusses the historical background of Bhalessafrom ancient times to the present day, how this area has deteriorated what are the conditions and periods of going through the present stages, how are the civilizations, identities, nations, mutual gratitude, Hindu-Muslim unity, and geographical boundaries has amention.Culture and customs, way of life, mutual affairs, living style,the educational services, the educational stages and periods, the revolutions that have arisen as a result of educational development, the scholarly elders and political leaders who have grown up in the region through education, and their services are nicelyput in the book especially Prof. Umar Din, Ghulam Rasool azad, Munshi.Muhammad Anwar, Muhammad Sharif Niaz, Ghulam Nabi Azad, Abdul Aziz Butt, etc the scholarly and political services have also been mentioned by the author. Alhaj Ghulam Qadir Gani Puri (RA), educational services, especially his services in madrasa education in Bhalessa, and his religious services have been highlighted. Bhalessa having a unique place on the tourism horizon but it is hidden from the eyes of the world. and successive governments have ignored it. The author has given space in this book to bring it to light. He described the heart-wrenching scenery, the natural beauty. Through his writings he has attracted people and properties to promote tourism here.

We sincerely hope that Malik sahib's efforts will be the axis of the hopes and aspirations of the people.

Ghulam Murtaza Malik (Alig)
Researcher

Views and Reviews

Sadaket Malik a young scholar and a Teacher by profession from Bhalessa has gathered courage for writing a book at a very early stage of his career. This is commendable. I hope it will encourage many more in the area.

-Advocate Imtyaz Mir

Going through the excerpts of Mr Sadaket's writing I feel assured that the content aboutthe history, culture and heritage of our beloved motherland Bhallesa is well and truely represented as well as preserved. The book provides for vast scope reflecting an indepth and unbiased approach towards historical, cultural, geographical view of the area to mention a few. Pertinent to mention that the writing skills of the author are well and beyond any praise.

Hope for best.

Ishaq Rashid Malik
Social and Trade Unionist

"Well adequately something that makes you sense flabbergasted is to go through your roots that's what I loved about this because it's my native niche. Vivid endeavour by Mr Sadaket Malik who knows his job to spin words in a golden Fabric that will shine forth more for generations." Bhalessa -The linguistic Paradise"This could be a knowledge Capsule for youth and Scholars as well. I appreciate this approach; hope it's done with great research

-Raja Sarfaraz
Artist

A conversant and scholarly author of this book Sadaket Malik has connected & acquainted us, literally in the same way, with the history, culture and heritage of our Bhalessa. The way author has put his entire efforts to contain all precious information of our Bhalessa, is motivating way for all of us to do something for the society. More broadly he has given an existence to a real Bhalessa.
This man has been writing for years and I have read his numerous articles / write up. I acknowledge that all those articles have surely left an impact for uplifting the mood to make the readers proficient in certain fields and peek into the writer’s thoughts.I shower my best wishes to Mr. Sadakat Malik whose authorship determines the responsibility of being resident of Bhalessa.

Mohammed Rafi Malik

Writer Chilly Pingal AP Jammu

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Chapter 1

PHYSICAL FEATURES AND LOCATION

JAMMU AND KASHMIR:

Jammu and Kashmir is presently a union territory located in northern part of India. Jammu and Kashmir UT is centered on the plains around Jammu to the south and the Vale of Kashmir to the north. The erstwhile State of J&K is having distinctive features. The Jammu and Kashmir UT has presently two regions or whst we call provinces Jammu province and Kashmir province. The following are physiographic divisions of erstwhile J&K including ladakh.

I. The Outer Plains

II. The Shivaliks

III. The Middle Himalayas

IV. The Valley Of Kashmir

V. The Great Himalayas

VI. The Plateau Of Ladakh

I. The Outer Plains: The outer plains constitute Ravi, Tawi and chenab rivers border the southern flank of Jammu and Kashmir. The height of outer plains vary in altitude from 325-350 M.

II. The Shivaliks:

In the north of outer plains lie the mountains of the sub-continent called Shiwalik hills. These mountains are 20-50 km wide and 600 to 1220m above sea level.

III. The Middle Himalayas: The middle Himalayas are located between river Ravi in the east and Poonch in the west. They have North West extinction up to Muzaffarabad.Average height ix between 1820 to 2240 m and 10-60 km wide.

IV. The Valley Of Kashmir:

Kashmir a "Bowl shaped valley altitude from 2770 to 5550 M. in the south Banihal Pass. The river jehlum flows across the valley of Kashmir.

V. The Great Himalayas:

In J&K, the Greater Himalayas are called 'Zanskar.' The average height of Zanskar range is about 5940 meters.

VI. The Plateau Of Ladakh: Ladakh region forms the northern and eastern parts of the state. It is an arid tableland with an average altitude of 5000 meters. It is a cold desert having very low rainfall and scanty vegetation. Indus River passes through this region.

Doda

Doda is a district in the eastern part of Chenab Valley in the Indian union territory of Jammu and Kashmir. The district consists of 18 tehsils viz. Thathri, Bhaderwah, Doda, Mahalla, Bhagwa, Assar, Bhalla, Gundna, Marmat, Kahara, Gandoh (Bhalessa), Bhella, Bharth Bagla, Chiralla, Chile Pingal, Phagsoo and Kashtigarh

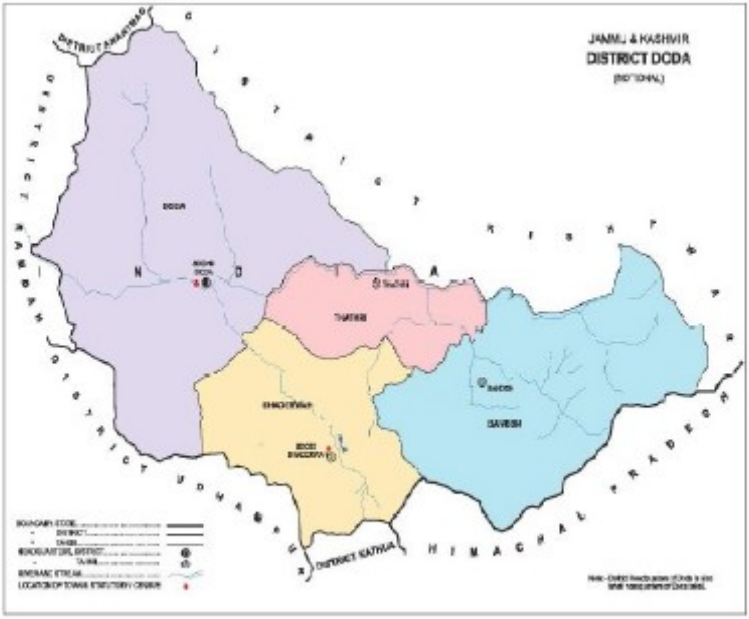
According to the 2011 census, Doda district has a population of 409,936, roughly equal to the nation of Malta. The district has a population density of 79 inhabitants per square kilometre (200/sq mi). Its population growth rate over the decade 2001–2011 was 27.89%.

Doda has a sex ratio of 922 females for every 1000 males[17] (this varies with religion), and a literacy rate of 65.97%.

Doda has 406 villages. Doda District has been divided into three subdivisions viz., Doda, Bhaderwah and Bhalessa (Gandoh). It has eighteen tehsils. There are two assambly segments Bhaderwah and Doda. The people of Bhalessa are veering for a

saparate Constituency. Some areas of district lies in inderwal assambly constituency.

Doda came into existence in the year 1948 and is located at a distance of 181 kms from Jammu and 222 kms from Srinagar. The district lies in the outer outer himalayan range and falls between 32° 53´ and 34°21´N latitude and 75°1´ and 76° 47´E longitude. It has an average elevation of 1107 meters (3361 feet). The surrounding areas are Anantnag in north, udhampur in the west and kathua in south west. In the south east of Doda chamba district is located. The district has a natural beauty and natural resources, floura and fauna. The district is rich of minerals like Gypsum, limestone, marble and other precious stones. The main river of Doda is chenab which originated from chandra bhaga.Other small rivers such as Marsoo Dhar, Kalgoni and Neeru. Chenab and its tributes flowing through the District has the capacity of generating 1500 MW electricity.



Bhalessa is a part of Doda District in Jammu region of the Jammu and Kashmir. The route to Bhalessa from its nearest airport in Jammu goes through Batote via the National Highway 144, the Chenani-Nashri Tunnel and the National Highway 244

which is known as Batote — Kishtwar National Highway, later leads to Thathri which is just 30 kilometres (19 mi) away from Kishtwar. To reach Bhalessa, it is necessary to leave the National Highway by a link road known as Thathri-Gandoh-Khilotran road.

The Bhalessa region commonly comprises two valleys: Bonjwah and Bhalessa. Bonjwah contains multiple streams. Whereas Bhalessa is drained by the Kalgoni stream. Bhalessa comprises the valleys of Bonjwah drained and carved by the rivulets and Bhalessa drained by Kalgoni stream forms Bhalessa. The former comes from mountainous Chamba, near Sach peak; whereas the later emerges from the Katari Mountains. The two rivulets unite near Donadi and finally merge into the Chenab River.

The area was easily accessible from Churaha Wazarat of Chamba through passes such as Padri Gali and Mehlwar. On the north, it is touched by the snow clad mountains of Kishtwar. Bhalessa comprises various geographical hamlets, such as Neeli, Jitota, Pingal, Chilli, Nanota and Basnota. The picturesque places include Bal Padri, Kanthi Dhar, Soin Bhagar, Naglotan, Goha Dhar, Jawali meadows, Ghasheer Top, Makan and Chashool, Ghati Dhar, Mehal Dhar, Damote Dhar, Lakhan, Kehan dhar, Mashood dhar, Mihaad Dhar, Bach dhar, Nagni Dhar, Talaie,Dhosa Meadows, Rohari Meadows, Lamhote Meadows,Kota Top, Pangas top Gwalo,Dhanaso Dhar and Dulchi dhar.

Bhalessa is one of the most remote and inaccessible parts of Doda. Straddling the border with Chamba in Himachal Pradesh, the area derived its name from its people ―BhalayLoug‖ (The right people with right destiny). The adjoining areas includes Kishtwar, Doda, and Bhaderwah. Bhalessa has unique physical features. The region is known for traditional communal harmony. It has a Muslim majority, with a Hindu minority of a little more than a third. The two communities continue to live together in the same towns and villages in relative peace, beside the separatist tendencies of certain nefarious groups.

The tranquil land is divided into several Illaqa‘s popularly known as Neeli, Jitota, Pingal, Chilly, Basnota. And Nanhota. The area has scattered population and towering physical features. Bhalessa had come into existence in the year 1948 and its Headquarter is located at a distance of 241 Kmts from theJammu winter capital and 282 kmts. from the Srinagar, the

summer capital of the state. The area is located between 32-52 and 41-97 degree longitude.The altitude of the area varies from 3200 to 15000 ft. from the sea level. The area is surrounded by Chamba district of Himachal Pradesh. The form of the land is rugged and mountainous surrounded by the sprawling mountains of Himalayas from north to west. These are named as great Himalayas. Besides there are other lofty ridges and peaks. The nullahas like historical Kalgonistreem merge into river Chenab at Thathri. Nullahs called ―Kalgoni‖ stream is poius in the sense that it is surrounded by historical Kalgoni temple at the corner of village Kilhotran.

The main river in Bhalessa is Kalgoni straching from ―Kansozoo that merge into the Chenab after. Besides this there are some other small Streems/ Nullahs such as Beer Sow with its origin from Ludoo Kansar with enormous hight, Kanchusohow near MakhanChuchool (local popular name of Hindus and Muslims) has its origin near Goha Kahagugasar. These rivers flow through gorges and are mainly exploited for generation of Hydel Power. Of late Bhalessa is rich in natural resources if exploited may contribute for the economy.

Bhalessa as it is commonly called comprised of the twin valleys of Bonjwah drained and carved by the rivulets and Bhalessa drained by Kalgoni stream whereas the former emerges from the mountain ranges of Chamba near the Sach Peak. The later emerges from the Katari range near Son Bain (Golden Spring) mountain. The two rivults unite near Donadi, a few miles above Thathri on the National Highway 1 B where it finally merges into the Chenab River. The upper valley is very beautiful and picturisque. In former times the valley of Bhalessa were easily communicable from ChurahWazarat of Chamba state through more than one pass, namely PadriGali (12862') and Mahlwar Pass (13027'). On the north, it is bounded by snow clad peaks of Kishtwar and Padder and in the east it is bounded by chamba district of Himachal Pradesh through a padri pass. The main divisions viz a viz locations are Neeli, Jatota, Pingal, Chilli, Nanota and Basnota.

Map of Doda District

Source: District Administration Doda

The area is having several picturesque places like Bal Padri, KanthiDhar, Soin Bhagar, Naglotan etc. The area of Bhaderwah and Bhalessa comprise of glaciated mountain slopes and terraced fields. The Churah and Bhalessa must have been closely linked in the social and cultural fields as is evident today by a large of relations between Chamba and Bhalessa. There seemed a unity in social structure. Bhalessa is full of meadows popularly known as Dhar like Kanthi, Naglotan, SoinBhagar, Roharhi, Dagan, Bal Padri, etc. the area is mountainous, it has umpteen number of trekking routes which pass through places with unbelievable captivating scenic beauty. Bhalessa comprise of the following areas popularly called ilaqa’sare as under :Ilaqa Neeli, Ilaqa Chilly Pingal, IlaqaGandoh, IlaqaJitota, Illaqa Basnota and nanhota.

Neeli,

Chilly Pingal,

Gandoh,

Jitota,

Basnota

Nanhota.

Neeli Ilaqa: Located in the newely carved change block. The area has several hamlets and has a splendid view. This is the last block in Doda stradeling the boarders with the chamba area of himachal Pradesh.Ilaqa neeli has the last villages like Khal jugasar and Alni Gingota followed by the Dhoks having ethnic relevance where the Paharies of the area used to visit these places during the summers for the pestoraal purpose and come down during the winters. Ilaqa has several areas which adds colour to this beautiful place.

Ilaqa neeli is drained by a river Kalgoni which has its origin from the Kalinag Dhar located near the boarders of the chamba district of the Himachal Pradesh. The area has unique physical features. Full of coniferous trees and the natural beauty it has several dhoks which are source of the adventure for one and all. These Dhoks are full of the caniferrous trees and water resources. Historically Queen Bhala of Raja Nagpal of Bhaderwah used to visit through this area . Dr. Pritem Krishan Kaul in his research has mentioned the frequent visits used by the Queen Bhala off Raja Nagpal who used to visit chamba via this route that's why the area of Bhalessa has derived its name. Neeli Ilaqa during the olden days had a chabutra, a primary school and a Madersa located on the bank of kalgoni strem which is sometimes to be believed that the stream has its origin fromKansocoo located in the uplands of the ilaqa. The Ilaqa neeli has several villages like Kilhotran, change, Dudwar, Ichair, Kakoo, Bharthi, Dhosa, kakoti, halore, Shingini, Gowari, Neeli, Soti, Alni Gingota, Kota, Bunencha, Ghati, Akhraie, Seru, Goha, Thaloran, Sarila, Bisran, Jagsoon, Gurekhra, Inharrah, Chochloo and Batt Gowari.

Chilly Ilaqa:

Making its way from Malikpura river curve come the area called chilly wwhich is having historical and geographical significance. The areaa has several historical Dhoks which were given on lease by the then Raja of the Bhaderwah Jagir. The area has several meadows and the areaa is hilly. The chilly is inhibited by the large number of Gujjers, Muslisms and hindus too. The area has a rich cultural heritage.

Chilly is a Naiabat and comes under the administrative control of the Tehsildar Chillipingal a newly carved out Tehsil of

Bhalessa. It has several streams, meadows, rivults and the road is still very rough. The civic issues are yet to be resolved. There is a tough life and scarcity of the basic needs is always revealed. The people of the chiily are since years demanding a Tehsil status and are struggling for the same. Most of the legendary people used to settle here. The officers of the repute in the Jammu and Kashmir administration working at several capacities used to come from chilly too besides the officers from the other areas (Ilaqa's).

Gandoh:

A headquarter of the trio tehsils of Gandoh, Chilli Pingal and Kahara is Gandoh, it is controlled by the Sub divisional magistrate. Mostof the offices are located at this place. Gandoh is located in centre and adjacent to it are the areas like Kunan, Dhareveri and Shahllah and other forest area giving it a very beautiful look. It is located on the bank of kalgoni. Most of the people from the chillipongal, Jitota andother villages had saattled in Gandoh in search of business and employment. People are thriving bellow the poverty line. The lack of economic acitivites and industrial uits has and scarcity of the implementation of the schemes of the agriculture and other allied activism in this area, techniques and use of HYV seeds is seen very low. The indtrial unitsif promoted or established it can cater to the economoy of the area.

Jitota : Jitota too has number of the villages, it is a cluster area and is located on the either side of the Gandoh, The area has a vast number of deodar. Research reveals that the world's oldest deodars are present here in Jitota area. The peole used to visit the Dhoks and are the Pahari dwellers as the Frederic Drew said in his book "Jamboo and Kashmir territories". These Pahari dwellers of Bhalessa used to speak Pahari language and are visit Dhoks and are ethnic in practice. Jitota is regarded as pouis too by the people from the particular community owing to the Bir Devastan which is located in Jitota.

The reaserch also reveal that the Bir Devta is said to be residing there. There is a Beerchow waterfall having adding colours to the Jammu and Kashmir's religious tourism. People used to visit Jitota in summer to celebrate their vaccaions and

for adventure. Jiotata is the only area in Doda which is having the distinction of being held the largest Night Mela.

Climate:

The climate is temperate in the places like Bhaderwah and Gandoh and sub-tropic in the areas like Doda and Thathri. Doda experience a cool and pleasant climate throughout the year. The best time to visit here is between March to November because of favourable climate conditions. Snowfall during winter is common here.

In this chapter, the statistics related to temperature and rainfall is collected by Meteorological Department, Bhaderwah. This chapter contains a set of two tables presenting information Block/Tehsil-wise on number of rainy days and month-wise maximum and minimum rainfall recorded. It also provides the information on the mean- maximum and mean- minimum temperature (°C) for all the Blocks/Tehsils

Vital Statistics – Demography and more

CONSTITUENCY WISE POPULATION

S.N	Co nsti	No.	Tot al pop ulat ion	No	No. of lite rat es	Sex

O.	tuency	of Villages/	Male	Female	Total	Percentag	. Of Household	Male	Female	Total	Ratio
1	Inderwal/ Bhalessa	39	20411	18503	38914	9.49	7087	12668	6638	19306	907
3	Bhaderwah/ Bhalessa	236(V) + 13(W)	86313	80590	166903	40.72	30960	58383	35560	93943	934

Source: - Census 2011.

(a) Distribution of population in rural and urban areas

The following table indicates distribution of population in rural/urban areas of the district and its tehsils , 2011 Census

Name of tahsil/district	Total			Rural			Urban		
	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Doda Tahsil	202,716 (100.0)	106,209 (100.0)	96,507 (100.0)	181,111 (89.34)	93,703 (88.22)	87,408 (90.57)	21,605 (10.66)	12,506 (11.78)	9,099 (9.43)
Thathri Tahsil	59,955 (100.0)	31,627 (100.0)	28,328 (100.0)	59,955 (100.0)	31,627 (100.0)	28,328 (100.0)	0 (0)	0 (0)	0 (0)
Bhalessa (Gandoh) Tahsil	71,889 (100.0)	36,754 (100.0)	35,135 (100.0)	71,889 (100.0)	36,754 (100.0)	35,135 (100.0)	0 (0)	0 (0)	0 (0)
Bhaderwah Tahsil	75,376 (100.0)	39,051 (100.0)	36,325 (100.0)	64,292 (85.29)	33,346 (85.39)	30,946 (85.19)	11,084 (14.71)	5,705 (14.61)	5,379 (14.81)
Doda District	409,936 (100.0)	213,641 (100.0)	196,295 (100.0)	377,247 (92.03)	195,430 (91.48)	181,817 (92.62)	32,689 (7.97)	18,211 (8.52)	14,478 (7.38)

Note: Figures within brackets indicate percentage

Source: Census of India

Sex ratio:

Sex ratio i.e number of females per 1,000 males of the district stands at 919 which is higher as compared with the corresponding ratio of the State (889) but slightly higher than that of the district (913) as obtained at 2001 Census. In rural areas of the district, the sex ratio has shot to 930 in 2011 Census from 927 in 2001, whereas in urban sector, the number of females per 1,000 males has increased to 795 in 2011 census from 750 in 2001 Census. Interestingly, males exceed females in all the tehsils of the district. From amongst the tehsils, Bhalessa (Gandoh) has recorded the highest sex ratio with 956 females per 1,000 males. Bhaderwah follows with a sex ratio of 930.Thirdly Doda Tehsil follow has recorded sex ratio of 909.Lastly, Thathri Tehsil recorded lowest sex ratio with 896 females per 1000 males. It is interesting to note that numbers of females per 1,000 males in the aforesaid tehsils are higher than that of the state as a whole (889).

Bhalessa(Gandoh) tehsil is conspicuous for having returned the lowest proportion of total workers at 28.95 per cent. In this case, 15.82 per cent are main workers and 13.13 per cent are marginal workers.

Table 1: Decadal change in population of tehsils by residence 2001-2011

S.No.	Tehsil	Population						Percentage decadal variation 2001-2011			Percentage Urban population	
		2001			2011							
		Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	2001	2011
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Doda	155705	144385	11320	202716	181111	21605	30.19	25.44	90.86	7.27	10.66
2	Thathri	44142	44142	0	59955	59955	0	35.82	35.82	0	0	0
3	Gandoh (Bhalessa)	58245	58245	0	71889	71889	0	23.43	23.43	0	0	0
4	Bhaderwah	62164	51648	10516	75376	64292	11084	21.25	24.48	5.4	16.92	14.7
District total		**320256**	**298420**	**21836**	**409936**	**377247**	**32689**	**28**	**26.41**	**49.7**	**6.82**	**7.97**

Source: Census of India

Taking the position tehsil wise, it is noticed that the highest percentage increase of population during the period between 2001 and 2011 Census has been returned by Thathri at 35.82 per cent. As elsewhere mentioned in this report the said tehsil does not have any urban population. Doda tehsil comes next with a growth rate of 30.19 per cent. The corresponding growth rates for its rural and urban sectors stand at 25.44 per cent and 90.86 per cent respectively. Gandoh (Bhalessa) tehsil with a percentage increase of 23.43 per cent ranks third. While rural areas of this tahsil have recorded a growth of 23.43 per cent, wheras this tehsil does not have urban population Bhaderwah tehsil is notable for having recorded the lowest percentage variations at 21.25. The corresponding growth rates for its rural and urban sectors work out to 24.48 per cent and 5.40 per cent respectively. In this case, the percentage of urban population to total population relating to 2001 Census is 16.92 per cent as against 14.70 per cent returned at 2011 Census.

TableNo.5:-Sex ratio by Sub-district, 2011 is given in the following table .

Sr.No.	Name of Sub-district	Sex ratio		
		Total	Rural	Urban
1	2	3	4	5
1	00062-Doda	909	933	728
2	00063-Thathri	896	896	0
3	00064-Gandoh	956	956	0
4	00065-Bhaderwah	930	928	943
Total	District: 016-Doda	919	930	795

Source: Census of India

The table indicates the tehsils-wise total, rural and urban sex ratio of the district as per 2011 Census.

There are 919 females for every 1000 males in Doda district as against 930 in rural sector and 795 in urban parts of the district. Among four tehsils of the district, the highest of 956 females per thousand males as sex ratio are found in Gandoh whereas the minimum of 896 sex ratio was recorded in Thathri

tehsil. The tehsil of Bhaderwah remained to be the second highest with 930 females per thousand males followed by tehsil Doda with sex ratio of 909.The sex ratio in rural sector as revealed in the table remained higher as compared to urban areas of other tehsil except Bhaderwah. The Bhaderwah (MC) has higher sex ratio 943 as compared to rural sex ratio 928.

Bhalessa - Scheduled Caste and Sxheduled Tribes :

Bhalessa is notable for having recorded the lowest proportion of scheduled castes at 10.03 per cent. Coming to the percentage of scheduled tribes to total population, it is observed that Bhalessa has registered the highest proportion at 24.26 per cent. This is followed by Thathri with 11 per cent. It is worthwhile to mention that percentages of scheduled tribes population to total population in the above two tehsils are higher than that obtaining for the district as a whole (9.57 per cent). The corresponding proportion in the remaining tehsils

vary from 5.19 per cent of Doda to 6.19 per cent of Bhaderwah.

Literacy – Gloomy educational picture:

The lowest literacy rate has been recorded in Bhalessa at 57.42 per cent. Bhaderwah and Thathri tehsils are again conspicuous for ranking first and second in respect of both male/female literacy rates. In case of Bhaderwah, male and female literates account for 87.15 per cent and 63.04 per cent respectively, whereas in respect of Thathri tehsil male and female literates comprise 79.13 per cent and 48.92 per cent respectively. While Bhalssa Gandoh is notable for having recorded the lowest proportion of male as well as female literates at 73.38 per cent 40.71 per cent.Bhalessa Gandoh tehsil has recorded the largest gap in male/female literacy rate, standing at 32.67 per cent. This is followed by Thathri with a corresponding gap of 30.21 per cent. Only two tehsils, namely; Doda(28.7) and Bhaderwah (24.11 per cent) have registered a lower gap in male/female literacy rate than the district average(2872).

Block Wise Literary rate

BhalessaGandoh C.D blockin 2011 as per the record is at the bottom having returned aliteracy rate of 57.42 per cent. The corresponding proportions in the remaining C.D blocks range between 58.05 per cent of Gundna and 58.28 per cent in Bhagwah C.D block.

The Scheduled castes literates number 27702 constituting 63.89 per cent of the total rural scheduled castes population in the district. Literacy rate of male scheduled castes (77.01 per cent) is higher than that of females (50.24 per cent), indicating a gap of 26.77 per cent in male/female literacy rate. From amongst the CD Blocks Bhaderwah has registered the highest literacy rate at 69.61 per cent. Secondly and thirdly recorded literacy rate by Doda and Thathri CD block at 68.01 percent and 66.2 percent. The lowest proportion of literates has been recorded in Assar CD Block at 56.19 per cent. The corresponding proportion in the remaining C.D blocks vary from 56.57 per cent of Marmat to 62.53 per cent in Gundna. Similar position is, more or less, obtained in so far as male and female literates are concerned. The maximum gap in male/female literacy rate is observed in Bhalessaat 33.03 per cent, whereas the minimum has been recorded in Marmat (22.11 per cent). The corresponding gap in the remaining C.D blocks vary from 22.43 of Doda to 29.54 per cent of Bhagwah.

Main Workers and Marginal Workers

Table 30: Number and percentage of main workers, marginal workers, and non-workers by sex in tahsils, 2011											
Sr.No.	Name of tahsil	Persons/ Males/ Females	Total population	Main workers		Marginal workers		Total workers (main and marginal workers)		Non workers	
				Number	% age	Number	% age	Number	% age	Number	% age
1	2	3	4	5	6	7	8	9	10	11	12
1	00062-Doda	Persons	202716	37836	18.66	34975	17.25	72811	35.92	129905	64.08
		Males	106209	32800	30.88	17254	16.25	50054	47.13	56155	52.87
		Females	96507	5036	5.22	17721	18.36	22757	23.58	73750	76.42
2	00063-Thathri	Persons	59955	13358	22.28	12103	20.19	25461	42.47	34494	57.53
		Males	31627	11625	36.76	4233	13.38	15858	50.14	15769	49.86
		Females	28328	1733	6.12	7870	27.78	9603	33.90	18725	66.10
3	00064-Gandoh	Persons	71889	11376	15.82	9437	13.13	20813	28.95	51076	71.05
		Males	36754	9332	25.39	6314	17.18	15646	42.57	21108	57.43
		Females	35135	2044	5.82	3123	8.89	5167	14.71	29968	85.29
4	00065-Bhaderwah	Persons	75376	16807	22.30	16020	21.25	32827	43.55	42549	56.45
		Males	39051	14592	37.37	4994	12.79	19586	50.15	19465	49.85
		Females	36325	2215	6.10	11026	30.35	13241	36.45	23084	63.55
	District: Doda (016)	Persons	409936	79377	19.36	72535	17.69	151912	37.06	258024	62.94
		Males	213641	68349	31.99	32795	15.35	101144	47.34	112497	52.66
		Females	196295	11028	5.62	39740	20.25	50768	25.86	145527	74.14

Source: Census of India

The documents reveal that Bhalessa has registered the lowest proportion of total workers at 28.95 per cent. In this case, 15.82 per cent are main workers, whereas 13.13 per cent are marginal workers. Sex wise statistics reveal that district average of male total workers (47.34 per cent) is exceeded by Thathri and Bhaderwah tehsils in which the corresponding proportions are 50.14 per cent and

50.15 per cent respectively. In the remaining tehsils such proportions varies from 42.57 per cent of Gandoh to 47.13 per cent of Doda. Among females, Thathri (33.90 per cent), Bhaderwah(36.45) tehsils are conspicuous for having recorded higher proportions of total workers than the district

average(25.86), whereas the lowest proportion has been returned by Gandoh at 14.71 per cent.

However, the area is at thebottom with 28.95 per cent of total workers. Here, the proportion of main and marginal workers is of the order of 15.82 per cent and 13.13 per cent respectively. In the remaining C.D blocks, the proportion of total workers ranges from 31.98 per cent of Marmat to 37.92 per cent of Doda.

Table 33: Distribution of workers by sex in four categories of economic activity in Sub-District, 2011

Sr. No.	Name of Sub-District	Persons/ Males/ Females	Total population	Total workers (main + marginal workers)	Category of workers							
					Cultivators		Agricultural labourers		Household industry workers		Other workers	
					Number	% age	Number	% age	Number	% age	Number	% age
1	2	3	4	5	6	7	8	9	10	11	12	13
1	00062-Doda	Persons	202716	72811	33700	46.28	6511	8.94	822	1.13	31778	43.64
		Males	106209	50054	18432	36.82	4646	9.28	431	0.86	26545	53.03
		Females	96507	22757	15268	67.09	1865	8.20	391	1.72	5233	23.00
2	00063-Thathri	Persons	59955	25461	14427	56.66	500	1.96	534	2.10	10000	39.28
		Males	31627	15858	6832	43.08	375	2.36	75	0.47	8576	54.08
		Females	28328	9603	7595	79.09	125	1.30	459	4.78	1424	14.83
3	00064-Gandoh	Persons	71889	20813	7061	33.93	2611	12.55	372	1.79	10769	51.74
		Males	36754	15646	4945	31.61	1844	11.79	228	1.46	8629	55.15
		Females	35135	5167	2116	40.95	767	14.84	144	2.79	2140	41.42
4	00065-Bhaderwah	Persons	75376	32827	14759	44.96	2577	7.85	204	0.62	15287	46.57
		Males	39051	19586	4847	24.75	1349	6.89	137	0.70	13253	67.67
		Females	36325	13241	9912	74.86	1228	9.27	67	0.51	2034	15.36
	District: Doda (016)	Persons	409936	151912	69947	46.04	12199	8.03	1932	1.27	67834	44.65
		Males	213641	101144	35056	34.66	8214	8.12	871	0.86	57003	56.36
		Females	196295	50768	34891	68.73	3985	7.85	1061	2.09	10831	21.33

Source: Census of India

The lowest position of cultivators has been taken place by Bhalessa tehsil at33.93 percent. In case of males, the district average is exceeded by 2 tehsils; namely; Thathri (43.08 per cent)and Doda (36.82 per cent). In respect of females, two tehsils; namely; Bhaderwah(74.86 Percent) and Thathri (79.09 percent) have recorded higher proportion of cultivators than the district average. So far as agricultural labourers are concerned, Gandoh has claimed the largest proportion of such workers at 12.55 per cent. Doda is the only other tehsil in which the proportion of such workers is above the district average (8.03 per cent). Among males, thehighest proportion of such workers has again been recorded in Gandoh tehsil at 11.79 per cent, whereas in case of females this proportion has been again witnessed in Gandoh tehsil (14.84 per cent).

Household industry workers constitute just 1.27 per cent of total workers in the district. The proportion of females engaged in this category of workers is higher(2.09 per cent) than those of males (0.86 per cent). The district average is exceeded by Thathri and Gandoh tehsils where the corresponding proportion stands at 2.10 per cent and 1.79 per cent respectively. The highest proportion of household industry workers among males (1.46 per cent) and females (4.78 per cent) has been registered by Gandoh and Thathri tehsils respectively.

Other workers play the next important role after cultivators in the categories of economic activityalthough the proportion of workers engaged in this category is comparatively small (40.87 per cent). The corresponding proportion for the State is higher 54.53 per cent than the district. The proportion of males engaged in other work is substantially higher (52.48 per cent) than those of females (18.99 per cent). The corresponding proportions of the State relating to both males as well as females are higher than the district average; being 60.21 per cent and 38.42 per cent respectively. C.D block wise data reveals that Gandoh is at the top of the ladder with 51.74 per cent other workers. While second rung has been occupied by Bhagwah (42.41 per cent), the third has been claimed by

Bhaderwah at 41.28 per cent. Marmat with just 28.95 per cent other workers is at the bottom. In the remaining C.D blocks, the corresponding proportion ranges between 34.96 per cent of Assar and 40.92 per cent of Doda.

Agriculture –Bhalessa

Agriculture is one of the most important economic activities practiced in the areaIt's simply means rearing of plants and animals. It is also considered as a backbone of the economy. The state is also an agricultural state where most of the people are directly or indirectly dependent on agriculture.

The entire Doda has been divided in to two climatic zones that is temperate zone including Bhadrawah and Bhalessa and adjoining areas characterized by relatively mild but dry summer with little monsoon and fairly cold wet winter with maximum snowfall due to western disturbances in the winter season. The other climatic division is subtropical climate includes Doda, Thathri and kahara are drought prone, having mild summer, fair monsoon during summer and relatively wet winter. Average rainfall in district Doda is very low among the other districts of Jammu division. Due to low average annual precipitation, the whole of district Doda

has been declared as Drought prone Due to all these climatic variation the area has low production and productivity in the agriculture.

The places with temperate climate i.e. Bhaderwah and Gondoh (bhalessa) is

Characterized by relatively mild but dry summer with little monsoon and fairly cold wet winter with maximum snowfall due to western disturbances. It is mostly a mono cropped zone with low production and productivity. This area is also suitable for cultivation of variety of vegetable crops, apples, walnut and pulses.

Sports

No. of Players participating in different games and Sports Competitions of Doda District (zone level)

For the Year 2019-20

S.No	Name of the Zone	Kabadi			Kho-Kho			Volley Ball			Athletics			Wrestling		
		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Total
7	Bhalessa Zone	104	-	104	-	80	80	84	-	84	-	-	-	-	-	-
8	Bhatyas Zone	82	-	82	-	-	-	63	-	63	-	-	-	05	-	05

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Source: - District Youth Services & Sports Officer Doda.

Education:

It is discernible from the data that rural population of the district resides in 402 villages. Of these, 389 or 96.77 per cent have one or the other educational amenity available, covering a population of 99.8 per cent. It is interesting to note that all the villages of 4 C.D blocks; namely; Bhagwah, Assar,Gundna, Marmat, enjoy this facility, thus catering to cent per cent population. Gandoh C.D block follows in which 96.97 per cent villages have this amenity available to its inhabitants. Here, 99.93 per cent of population take benefit from this amenity. The corresponding proportion of villages in the remaining C.D blocks vary from 94.92 per cent of Bhaderwah to 96.72 per cent in Bhaderwah. In this case, the proportion of population ranges between 99.79 per cent of Doda and 99.46 per cent in Doda.

Medical: It is seen that in the district as a whole out of 402 inhabited villages 164 or 40.8 per cent enjoy one or the other medical amenity, catering to 64.4 per cent of population. Coming to the C.D blocks, it is observed that Bhagwah have 90 percent claimed the first position as all the villages of these C.D

blocks enjoy medical facility, thus catering to 99.39 per cent of their respective populations. Gundna occupies the second position

with 72.22 per cent villages, extending medical aid to 86.58 per cent of population. This is followed by Marmat C.D block where the corresponding proportions of villages and population taking benefit from this facility are66.67 and 81.86 per cent respectively. Fourth place have been taken by Doda with 52.46 per cent villages, covering a population of 74.91 per cent. The lowest proportion of such villages has been registered in C.D block Bhaderwah at 22.88 per cent, benefiting 42.46 percent of its population.

Transport/Communications

This facility has been provided to 80 or 19.9 per cent of the total number of inhabited villages in the district, thus catering to 26.49 per cent of population. From amongst the C.D blocks, Marmat has registered the highest proportion of villages at 38.89 per cent, covering a population of 39.04 per cent. Second and third positions have been occupied by Assar and Bhaderwah accounting for 35 per cent and 30.51 per cent villages respectively. Population covered in these two C.D blocks is of the order of 22.68 per cent and 40.66 per cent respectively. The lowest proportion of villages has been recorded in Thathri at 3.3 per cent, covering 13.21 per cent of population.

Banks:

Gandoh occupies the third place in which the corresponding proportion of villages is 7.58 per cent, covering a population of 7.67 per cent. This is followed closely by Marmat C. D. Block where the corresponding proportion of villages and population taking benefit from this facility are 5.56 and 4.49 per cent respectively. It is worth to note here that Bhalessa with a huge population has a single ATM machine and areas like Changa, Chilly Pingal are devoid of such facilities.

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CHAPTER 2

HISTORY

2.1: HISTORICAL BACKGROUND:

The history of Bhalessa and Bhaderwah is ancient one. Bhalessa as it is told was a paragana of Bhaderwah and aa part of Bhaderwah jagir which came under the Tehsil udhampur that time. Its history dates back to the rule of Rajas in the state of Kishtwar and Bhaderwah. Queen Bhala of Raja Nagpal used to visit chamba via the route which makes one to believe that Queen Bhalla of Raja nagpal (whose presidency extended upto chamba state).

The research reveals that Bhaderwah and Bhalessa were divided into 15 Paragans (Adminstrative units) and the total area of the Bhalessa including Bhaderwah was 533 Square Miles. Bhaderwah a jagir of Late Amar Singh had a aauthoritative Kardar in Bhalessa during that period who was responsible for the administrative matters of the people that time. He decided the things and grants and sign the patta on the behalf of the Raja. The Takri record availbe in the state archives department of Jammu and Kashmir reveal that grants and patta used to be signed by the Kardar and who was also the rular of the area and was deciding the administrative matters of the area.

It is also learnt from the oral traditions about the history by elderly that Jaildar used to be the head of the area that time. The history of Bhalessa is as old as Rana's and Thakkar, the Islamic Missionaries and clerks who used to visit this area for the propagation of thee truth about the Islam and other folk religions of the area.

The area of Bhaderwah Jigir of Late Raja Amar singh after amalgamation with Udhampur district in 1931 was reduced to 213 sq miles. The earliest mention of the place is traced from Rajatarangni around (1112-28 AD). There seemed several political upheaveals by the government side too, on the recommendations of Private Domain Assimilation Committee, the status of Bhadarwah ended in 1930 AD. And it consequently

became a tehsil of Udhampur District in 1931. After the reorganization of District and Tehsils, Naibat Thathri and Niabat Bhalessa of Bhadarwah Tehsil also became full fledged Tehsils in 1981. Bhalessa was granted Thesil status and its offices were located in Gandoh 9the present day sub divisional headquarter of the trio tehsils of Chilly pingal, kahara, and Gandoh Bhalessa. On the recommendation of the government formed for the purpose of the reorganization, Tehsil Thathri and Tehsil Gandoh were carved out of sub-division Bhaderwah. District Doda had one sub- district Ramban, two sub-divisions namely Kishtwar and Bhaderwah. While Ramban and Kishtwar have been upgraded as Districts, Tehsil Bhalessa has been upgraded as sub-division. This way there again remain two sub-divisions i.eBhaderwah and Gandoh with three Tehsils namely Bhaderwah, Gandoh and Thathri in Distrcit Doda. As such, in any case one sub-division is to have two Tehsils while the other will remain sub-division for one Tehsil.

Bhalessa is full of meadows popularly known as Dhar like Kanthi, Soin Bhagar, Roharhi, Dagan, Bal Padri, etc. The area is mountainous; it has umpteen trekking routes, which pass through places with unbelievable captivating scenic beauty. The place is a comfortable base for trekkers and mountaineers, on their way to the Great Himalayas by road, bus services from Doda connect Bhalessa. The nearest railhead is Udhampur.

In Bhalessa, there seemed tiny patches of wheat, Maize and mustard, like patchwork quilts, straddle the edge of the stream that rushes down from the snow-capped peaks in the distance to merge into the Chenab beyond. It may be in place to mention that the distance from Thathri to Gandoh is only 30 Kms whereas distance from Thathri to Bhaderwah is around 60 Kms. Moreover, one has to first reach Khillani or Pul – Doda and then take another transport for going to Bhaderwah, causing inconvenience to the public.

The folk people of Bhalessa were called Bhalls in the past which makes one to believe that queen Bhala of Raja Nagpal had a visit to the terrain. There are variety of opinions from different people regarding the origin of its name “Bhalessa” some talk it as Land of “Bhaley Manus” (Bhaley Lougun Ka Desh) which is meant the decent people with distinct identity.

Dr. P K Koul who conducted a research on Bhaderwah, Chamba, Kangra and Bhalessa in early nineties opines that the

Bhalessa area derived its name from Queen Bhalla-The Queen of Nagpal. Some people regard it as land of “BhalayLoug” (The right people with right destiny).

It has become very difficult for the person of my stature to gauge the history of this otherwise hilly terrain. Before the Roots of Bhalessa saw a light of the day, I go through the pages of several researches conducted on the Himalayan region. The historical evidence regarding the area like of Bhalessa is not found widely in the books like “Rajtarangni” of Kalhana or other regional studies. Nevertheless, some of the historians like Dr. P K Koul, Parvaiz Deewan (IAS) and Wali Mohd. Aseer, Bashir Bhaderwahi has had spared their lines regarding Bhalessa.

The place is a comfortable base for trekkers and mountaineers, on their way to the Great Himalayas. By road, bus services from Doda connect Bhalessa. Tiny patches of maize and mustard, like patchwork quilts, straddled the edge of the stream that rushed down from the snow-capped peaks in the distance with an irrepressible passion to merge into the Chenab beyond. Children played cricket on improvised pitches on patches of land left fallow or lazed around on conical haystacks. Weather-beaten Bakkarwal men-with their hennaed beards and loosely wound turbans, led flocks of hairy mountain goats. Their children and womenfolk followed after them, driving mules laden with pots, pans and bedding their mobile homes. The perfect picture of serenity. It has a Muslim majority, with a Hindu minority of a little more than a third of the population.

Besides there are other lofty ridges and peaks. The nullahas like historical Kalgonistreem merge into river Chenab at Thathri. Nullahs called “Kalguni” are Pavitur in the sense that it is surrounded by historical Basaka Nag temple at the corner of village Kilhotran.

Bhalessa had and are still the relations with the Bhaderwah and other chrah and chamba people. The people of Pangi and Bhalessa do have similiarities in terms of the language. If one makes a comparative study of these areas people had a trade and other marriage relations with these areas. The people of Bhalessa used to visit Chamba via Padri and other areas like Gamgul and reach shinkhri with in a day or two. The Pahari dwellers of Bhalessa used this practice especially the gaddis had frequent visits to Bhaderwah and

Chamba, churah wazarat and had a good relations. The people of Bhalessa used to get their day to day household commodities from Bhaderwah and people especially our elderly used to visit Bhaderwah by foot via Bach Dhar and Padri of Bhalessa. Padri of Bhalessa located near the Chambial Padri of Bhalessa is a very beautiful tourist spot which comes under the Bhalessa.

The research by Fredrick Drew also reveals that the people of this areaa have a traits and called them the pahari dwellers beides the people who are inhibiting in the trio districts of the Middle Mountains". Bhalessa has a rich history and in early years there is a scarcity of education, road transport, and basic aminities of life. The people from all walks of life used to get their elementary education in Bhaderwah or other places. People of Bhalessa lived a very tough life.

2.2: EARLY PERIOD OF AWAKENING

Hundred years ago, we were just toddlers….

Hundred years ago, we were just playing with stones, trucks and dolls….

Hundred years ago, we just tried to learn our ABCs…..

Fifty years ago, we were just wondering for our bread and butter…….

Before a recent decade, during the darkest nights, our parents had to hide us in their chests in order to escape the claws of fissiparous tendencies of nefarious designs looming over our heads…..

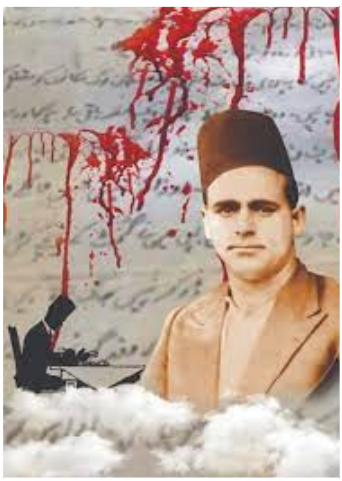
Now, Bhalessa has grown up and the only passion in lives of the masses is to look for a sea change in their lifestyle in hitherto heritage. Gone are the days when the country was fighting for freedom from colonialism, on the other side, we had started toddler‟s era to have an access to education, information, and socialisation. Some people acted as a stumbling block on ignorance and poverty by enrolling their children in schools that were rare. The people of Bhalessa had no enlightenment towards achieving this end. The mass was engulfed under the unbroken chains of poverty and ignorance. Ahmdo Malik of Tilogra was the first poor farmer and Numberdar of the area to

think of the advantages of education of their children to escape the claws of ignorance and poverty. Ahmdo Malik had a son Umer Din, who later became a source of enlightenment for the entire valley of Bhalessa, who got enrolled in school at Bhaderwah. This has not only opened a new chapter of and educational awakening but also of social awakening as well. Umer Din, who later became a towering figure of this state devised a way for the others and the generations to come. He was born around 1916 even before Ghulam Rasool Azad era, Azad describe Umer Din as his mentor. Umer Din- who later came to be known as Professor Umer Din.

It was a period of acute poverty, people thrived bellow and below the poverty line, the cloths for wearing were scarce, People were prey of naked feet‟s. This was a period of constant ignorance and illiteracy and acute poverty.

Umer Din was finally enrolled and flourished in his education by passing basic/elementary education with outstanding records. The lust for receiving education never stopped the poor farmer's child. Professor Umer Din Passed Metric with record. His father Amdo Malik didn‟t wants his son to continue further and was about to search job for him after matriculation as poverty was the reason.

Nevertheless, his lust for knowledge decided something different. To get admission to 11th class, has had a need of Rs. 35 to buy books and pay fee. Amdo Malik along with this enlightened man went to meet a leading contractor of Bhaderwah to get a credit of Rs.35 to get the work done, unfortunately, the contractor made certain conditions, either to return the credit in time or to get all the land of his on his name. For a tree to become tall it must grow tough roots among the rocks. The task of our revered legendary Professor Umar Din is no different that the budding generations should emulate. Such a culture needs a preservation for the budding generations to come. Such values are in urgent need of hour to be exhibited among our student force.



Lo and behold, Umer Din and his father returned home with gloomy faces as the condition for getting a small amount for admission to the next class was

unacceptable. On their way to home Bhalessa via BajhDhar, surprisingly, thay had a meeting with a local trader of Bhaderwah- Sham Lal, who brought some smiles on their faces. Ahmdo Malik narrated the whole story with Sham Lal, and Sham lal in turn accused the contractor for such an unimagined condition from a poor villager. They accompanied the Sham Shall and returned back to Bhaderwah from BajDhar and got Rs. 35 as credit to re-visit his educational career at Jammu. He got admission to 11th class in Jammu. After a gap of some period, another son of Ahmdo Malik (Nasrullah Malik) started working with some contractor and got repaid the credit taken by their father for the education of "Umer Din". Many hurdled met to him during the journey of acquiring education. Later, he was graduated from "Prince of Wales college" present day "Science College". Did his Law Degree (LLB) from Aligarh Muslim University and started practising as Lawyer. It is learnt from the elderly and the sources that he has pleaded the cause of poor people of his area and provided them solace in the courts of law free of cost. Later Did his Master‟s Degree in Urdu and Master of Oriental languages, he was the first Muslim graduate from the entire Chenab Valley. He got appointed as Lecturer in "Prince of Wales College" (GGM Science College Jammu and became In charge of "Tawi Magazine". He represented area in literary fields also till his assassination. He became prey of ill fate Partition.

Last Letter from Professor Umer Din to Tahira Sultana

Assalamualaikum…

I am in receipt of your letter through Uncle Ghulam Mohammad. It reveals that you are too much worried about me. I am encouraged by your love. For being my partner in grief, I am grateful of you. In these fatal hours, when everyone seems self-caring, your concern is indeed heartening.

My greetings to all, and love to Tahira Sultana.

Khuda Hafiz.

(Prof Umer Din)

I put in place the exemplary services rendered by the then

Professor Umar Din Malik with colleagues

Ghulam Rasool Azad who owing to him the cohesive social order seemed to be revealed. It was a little movement in 1916, which India was veering its struggle by way of Lucknow pact, and mass movements, a freedom fighter, educationist, and an epitome of peace and amity-Ghulam Rasool Azad was born in remotest and improvised village of Bhalessa Doda to pave a way for nation. Azad was one of the renowned educationists in J&K. Hailing from a peasant family, he went on to study till post-graduation and took up teaching soon after.

Overtime, Batt descent popularly known as Zagoo family which migrated to the Chamba District of Himachal Pradesh while a few factions stayed in Bhalessa's Soti village. The family at Soti took up peasant work. Ghulam Rasool Azad was born in the year 1916 to this peasant family. There were only two schools then in Bhalessa - the Primary school Kilhotran and the Bhaderwah Amar Singh school. Azad's father Kh. KhazraBatt sent him to both.

In the 1924, when Azad sahib was seven and half year old he was enrolled in the only Primary school at Kalgoni, it was during the reign of Raja Amar Singh the whole Bhaderwah including Bhalessa etc was referred to as “BhaderwahJagir”. At the same time Primary school Kilhotran was headed by Master sita Ram of Nagar Bhaderwah who begin the basic educational journey of late Azad. Owing to the immediate transfer of Master Sita Ram, Azad spent maximum days at home due to the scarcity of teacher at only Primary school Kilhotran. After a couple of weeks, Master Anroud Sing of Khaljugasar (Only teacher of Bhalessaterrain of that time) joined the school and nurtured several tiny tots including late Azad. The transportation and literacy was predominant in this period. The only children who were sent to this primary school along with late Azad were late Abdullah Khan (who became an eminent Poet of the area), Ghulam Mohammed Batt, Ghulam Mohammed Kumhar, Nizamud Din, Abdul Aziz Batt, Musa Batt, Moti Ram, Chand lal, Mangtoo Rather, Ghulam Mohammed

Akhoon, and Ahmdullah Mir. Sula Mir, Gula Mir, Din Mohd. Malik and Ahmdullah Rather.

In Bhaderwah schooling, late Azad suffered due to typhoid and remained hungry more than two months (as per the ritual at that time). Later Azad was treated by Hari lal Mehta.

We are all taking fruits of the the main root of our terrain-who contributed richy or the educational advancement, economic development and in diverse fields of his activity.

I mention the names of those who contributed immensely for the popularization of Bhalessa‟s social, cultural and developmental convas were, Hari saran Jaildar, Master Anoroud Singh Munshi Mohd. Anwer, Abdul Aziz Batt Former Registrar, Abdul Aziz Batt of Kilhotran, Munshi Ram Chand Parihar, Gahulam Nabi Rather, Habib ullah Malik, Abdul Aziz Batt and Talib Bhalessi.

Over time there seemed less social awakening among the people, and there was no education rather primary schooling to the people. People used to go to Bhaderwah for their primary studies. The political satire was also lacking as people represented a low income strata and economy was poor. The people seemed out of such activism. Hari Saran Zaildar of Batara was regarded as a chief Chowkidar of the hamlet. The first teacher was Anirud Singh of Khaljugasar who was educated from Bhaderwah.

Some families over time migrated from Kashmir. The whole Chenab valley and Bhaderwah Jagir was ruled by Rana‟s and Thakurs. The area of Bhalessa was a part of BhaderwahJagir and Bhaderwah was regarded as a main centre of decentralization.

It is learnt from our elderly that they used to go Bhaderwah for ration to feed them, Owing to the close proximity with Bhaderwah, people maintained healthy relations with Bhaderwah.

However, many families in Kashmir have migrated from one part to another in search of habitation and livelihood. One such family was the Batt family which migrated to the Chamba District of Himachal Pradesh while a few factions stayed in Bhalessa's Soti village. The family at Soti took up peasant work. Ghulam Rasool Azad was born in the year 1916 to this peasant family. There were only two schools then in Bhalessa - the

Primary school Kilhotran and the Bhaderwah Amar Singh School. Rasool's father Kh. Khazra Batt sent him to both. In 1935, Ghulam Rasool Azad passed the graduate entrance examination from Jammu Centre. He graduated in Mathematics. He did his post-graduation from Punjab University in 1943. Munshi Mohamed Anwer was also enrolled in Bhaderwah. Khwaja Munshi Ex MLC and MLA and Abdul Aziz Batt Ex MLC were also important figures. Kh. Munshi Mohd Anwer was a historic personality during the days of studentship he was genius and imbibed the qualities of leadership. The period was engulfed under the claws of ignorance, lack of access to information and necessary infrastructure. People lived a simple life and poor life. It was a life full of love and sympathy. Munshi sahib was an orphan whose ancestors also migrated from Kashmir and one of the family resided at Changa and another at Soti, they developed cordial relations with Azad family and developed maternal relations with them. Azad family also provided them land for cultivation. Lo and behold, Munshi sahib was educated in Government Amer Singh High School Bhaderwah and exhibited leadership qualities. He was a renowned social worker, and pleaded the cause of the people of this area. ThathriKilhotranMoter Road is one of the contributions of Munshi sahib and Ghulam Rasool Azad sahib. Munshi sahib started his life as farmer and then became a towering personality of this area. He adopted the principles of human friendship, hinu Muslim harmony and rejuvenated the social fabric of the area. Munshi sahib started his political life with the membership of National Conference, and started working for the progress of the area. It was a period of political upheaval in the state in 1953, there was a change in the government abruptly. Dr. Karan Singh was the Head of the state that time. Sheikh Mohammed Abdullah was the Prime Minister of the state and Pt. Jawahar Lal Nehru was the Prime Minister of India, Sheikh Sahib and Pt. Nehru was last long friends. There was a variation on ideological basis among these two statesmen, these differences led to the appointment of Bakshi Ghulam Mohd as Prime Minister of the state, there seemed upheaval in law and order of the state. In the entire District, the name of Azad and Munshi came on the top of the list of Bakshi Ghulam Mohammed. Ghulam Rasool Azad was sent to England. Besides a Civil Servent, Azad has a deep interest in the political canvas of the state and especially of

Doda District. He was a man of myriad tastes.Both Azad and Munshi supported Bakshi in his mission. Azad was working for the welfare of teaching fraternity of the state and brought revolution in paralysed systm of education in the Jammu Province. At this juncture, Abdul Gani Goni of Bhaderwah was sent to jail. Ghulam Rasool Azad proved to be very pivotal in granting the Thathri Kilhotran Road, Schools and Tehsil status to the Gandoh. He always played a great rolein development and peace of the area during the early period of social awakening. The contributions of the Azad can't be forgotton by the local masses. It was an era of ignorance and poverty, education was scrace and people used to get their food items from other area by traavelling several miles.

Nevertheless, there seemed consensus among Goni and Bakshi Ghulam Mohd, Goni supported bakshi in his programmes. Goni got a ticket for election and was supported by Munshi sahib. There seemed differences among Azad and Bakshi on some issues mainly on ideological reasons. Azad continued his struggle for mankind. Later Azad was made MLC and Munshi was also allivated to MLA, both the leaders represented this area for the mutual causes like Thathri Kilhotran Road, The proposal was floated by Munshi sahib that was endorsed by Azad (Kashmakash-I_Zindagi by Mohammed Sahfi Mattoo). For the construction of the ThathriKilhotran Road, social and political leaders like Ghulam Rasool Azad, Munshi Ram Chand Parihar, Habib Ullah Malik, worked for the cause at their own capacities and got the demand fulfilled.

There were other tycoons at work who worked immensely for the progress of this area include Abdul Aziz Batt, born in 1934 at Changa, he was a staunch supporter of Sheikh Mohammed Abdullah, At the time of his birth, there was a great economic depression, backwardness, ignorance, and lack of social awakening. Abdul Aziz Batt has also paved a way for awakening the area socially for higher objectives. There was no education and schooling in this area. People were supposed to visit Bhaderwah through foot to have access to information.

Nevertheless, the association of these figures with the state leadership has had proved herculean for the Progress and awakening. Abdul Aziz Batt, was sent to jail as there has been upheaval in state leadership and Shiekh sahib was also sent to Jail in 1953. He was accompanied with two other leaders, Abdul

Rehman Khan and Ahmdullah (Once sent to jail). Abdul Aziz Batt was put behind bars twice on account of his continued support to his party chief Sheikh Mohammed Abdullah. It wasAbdul Aziz Batt sahib who made it possible to accompany Sher-e-Kashmir Sheikh Mohd. Abdullah through Katari dhar to Bhalessa and inaugurated Tehsil as Gandoh and upgraded Government High School Kilhotran. Such contributions cannot be forgotten by the budding generations to come. Other tycoons who worked immensely for cohesive social order were Professor Abdul Aziz Batt. M.A, B.T, L.L.B, H.P., E.E.T&P (London) born on July 26, 1916 was one of the senior most educationist of J&K State and he has enjoyed high positions during his professional career. He has 65 years of teaching and administrative experience at the School, College and University Level. He served Registrar of the then Jammu and Kashmir University. Hailing from KilhotranBhalessa (Doda) he has proved to be a torch bearer of this area. He was the witness of many political upheavals in the state during partition and become prey of it. A known philanthropist, Aziz lived in Gogjibagh area in Srinagar where he served as principal of MP School in 1956, 57 and later worked as principal SP College. A dedicated and honest teacher, he rose to become registrar of University of Kashmir, a top job he relinquished in 1966.

His father died in 1960 and mother four years later. He had three brothers: Nizamud Din, Gh Qadir Bhat, survived by three sons and three daughters. His son, Javid Ahmad, is first Muslim commercial pilot of Kashmir. Another son, Altaf Ahmad, retired as executive engineer and third son is a doctor.

He also served as Chairman, Jammu & Kashmir Board of School Education, Principal, S. P. College and Inspector of Schools. After his retirement from Government service in 1974, he joined the Muslim Educational Trust, Sopore as Principal, and held the position till 1981. One of his earliest postings was as Lecturer at Intermediate College, Mirpur where among the students was Krishen Dev Sethi, a living chronicle of the post-1947 tumultuous history of Jammu & Kashmir. He lost her daughter in turmoil.

Picture Showing Famous Teachers of Bhalessa Doda

Ever-smiling, soft spoken, meticulously dressed and a gentleman to the core, prominent educationist Professor Abdul Aziz Bhat is no more. We have an academic par excellence.

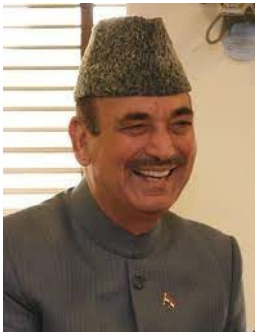
Other legendary personalities of Bhalessa include Ghulam Nabi Rather, Munshi Ram Chand Parihar, Habib Ullah Malik, Master Anrodh Singh, BhagatSayara, Nabu Sheikh, Abdul Aziz Batt, Jamal Pehlwan, TalibBhalessvi, Ch. Noor Mohd, Nil KanthParihar in their diverse field of activity.

Late Ghulam Nabi Rather, a soft spoken, a well-known social activist who played several roles to get the area „s developmental canvas visible. He was a Well known orator, always ready to donate his blood into the dry bones. He worked for Bhalessa selflessly.

Munshi Ram Chand Parihar of Bhalessa, known for his sympathy towards the towntrodden people, an epitome of the Hindu Muslim unity and progress in this area. The services of Sultan Mohammed Khan of Sanwara Chilly are not less in number, he has helped th poor and downtrodden while his association with the then chief secretary of the state Ghulam Rasool. MA in Urdu and LLB from Aligarh Muslim University, As per Mir Munwe Din sahib Sultan Mohammed Khan was appointed as Teacher and was retired in 1975. The pages of history will never forget the services of Ghulam RasoolChogani, a rare teacher of the time. Jamali Pehlwan who donated Rs.7000/- at that time for the construction of masque. Rehman

Khan, who was a social activist and a sarpench of kilhotran, Abdul Aziz Mir, Abdul Rashid Sheikh, Ch. Noor Mohd Ex MLC, Mangtoo Khan of kilhotran, Javaid Khan of kilhotran, BhagatSayara of Samaie, HarisaranJaildar of Batara, Habib Ullah Malik of Bhatyas, Shamsud Din of Jitota, Anrodhsingh of Khaljugasar were the exemplary leaders who put the cart back. They felicitated new awakening among the people. Freeing oneselves from the bondages of ignorance and poverty in this area was not less than the freedom struggle of Indians against the colonial power. On the one hand, the country‟s freedom fighters were veering to overthrow the British rule and on the other side, our elderly were not less than the freedom fighters to escape the claws of ignorance, poverty, lack of access to education.

2.3LATER PERIOD OF SOCIAL AND MASS AWAKENING



Gone are the days when area like of Bhalessa witnessed a tumultuous days. Of late, there was a paucity of community leadership on the one hand and scarcity of a membership in assembly to represent the improvised terrain of Bhalessa on the other. Ghulam Nabi Azad is having roots in Bhalessa, Azad not only awakened us but also provided us a say in national scene. Ghulam Nabi Azad needs no introduction, a man of myriad tastes. A visionary and statesmen, who is pivotal in altering the thinking of the people of this area. This paradigm shift from ignorance and illiteracy to mass awakening is credited to Azad. Today, every member of the household thinks internationally and nationally owing to his leading the national scene. Education could be also a factor for this paradigm shift. Cohesive social order may be due to the representation of this area in parliament. Besides this creation of infrastructure and rural roads, schools and colleges and many more is a clear indication of advent of Social and civilizational progress.

Besides him, others in the later period, Ghulam Nabi Rather who was known for his social activism, patriotism and selfless service.

Mohammad Sharief Niaz- rated high in the realm of Politics was the only torch bearer to provide solace to the people during the turmoil. Niaz, born in improvised family on 24th of April 1944 in village change Bhalessa, He is a

law graduate, being a legal luminary, he was entrusted the responsibility as Law Minister of the state in 1989. He patronized the improvised people above the castes and religions.

Paving the way to the then Chief Minister Ghulam Nabi Azad to contest the Assembly elections, He resigned from the Bhaderwah constituency from where he was elected in 2002. Mr. Niaz's resignation was accepted with effect from March 1,It was mandatory for Mr. Azad to be a member of any of the two Houses by the end of April since he took over as Chief Minister on November 2, 2005. Due to the resignation of Niaz, by-election was held in Bhaderwah constituency on April 24, 2006. He won this seat with an overwhelming margin of 58,000.

In 2007, Niaz was elected as a Member of Legislative Council (MLC) for Doda replacing Mohammad Iqbal Bhat.

He resigned as a Teacher and joined indefinite strike to mitigate the suffering people at that time, when Bhalessa was witnessing atrocities committed no to the people by nefarious designs, a fire owing to the turmoil, is he who remained all along with the people who became prey of violence. The times itself are witnessing that Niaz has by and large contributed for the peace and amity of the land. He seemed Pro-Active in socio-developmental canvas of Bhalessa.

Regarding the Kashmir conflict, he is on the screen as a think tank for Indo-Pak process viz-a-viz good governance in the state. He always raised the issues in his that a large number of people living under the constant fear of gun along the border on both sides, are today are most relieved with this decision. He advocated that Pakistan should take desired measures to control the militant organisations operating from its soil and indulging in bloodshed in Jammu and Kashmir.

During his tenure as a cabinet Minister, he ordered a probe into the reasons for the collapse of the diversion Tunnel Number 2 at the 450-MW Baglihar hydroelectric project in Kashmir.

. These social activists have contributed immensely for the social order. Niaz sahib’s contribution for the development

cant be ignored even by the children of the present day. He had played a great role in mitigating the sufferings of the people during the turmoil, and the during the era of poverty. Niaz is survived by his son Nadeem Sharief who is playing a catalystic role in developmental canvas of Bhalessa. Presently a member of thee elected body of District development council from Changa, he has played a great role in development, education and bringing qualitative educational improvement and improvements of roads and health infrastructure in the area.

Besides Niaz, there are others who equally think of progress and developmental canvas which included Mohammed Iqball Batt (Ex MLC), Daleep Singh Parihar MLA and others. They contributed for the Progress of the area and represented the area in the state legislatures. Besides the leading tycoons like Ghulam Hussain Bhall, a selfless social reformer, Ghulam Hussain Malik, Ghulam Mustafa Azad (Known for his social work) Professor Sultan Khan Ex-SSP, Professor, Dr.Mujib Ur Rehman, Abdul Aziz Batt, Abdul Rashid Malik, Advocate Imtiaz Mir, Dr.Mohd. Ashraf, Dr.Ishtiaq Mir, Alhaj Ghulam QadirGanipuri, Ghulam Nabi Ahangar, Neel Kanth Parihar, RanaPrem Singh of Kuthiyara Village and many others.

2.4: PERIOD OF TURMOIL TURNED NORMALCY

Peace Movements put the cart back

The area is off shooting high where the skies are the limits. During the tumultuous days the area witnessed migration of the people from Khaljugasar to Chamba District of himachal Pradesh. The area engulfed under the terror attacks on common Hindus and Muslims, Children and women, elderly and innocent. Bhalessa a hilly town in Bhalessa and National political mafia has been emerged from this fertile land. The immediate peace in the region might be due to the several indirect and direct reasons. It may be due to the wide spread of education in the area or extensive campaign for Peace in the area. There were and are several forces which help maintain

peace and other forces which ensure the roots of nefarious designs by the chauvinists and fundamentalist leaders.

As far as democratic set up is concerned, some public and scholarly circles opine that peace came owing to the representation of the area by Ghulam Nabi Azad in the last regime. Azad sahib was ardent of secular values and envisaged the same in these backward belts.

Moreover, some NGOs at work has had initiated a mass movements to disseminate the message of peace in the area. The initiative got support from all the people and other political and Non-political organizations of the state. The movement was galvanized by local District and Tehsil administration of Bhalessa. On June 15, 2003 a mass scale Peace rally in which more than 1000 people of Bhalessa pledged to work and ensure peace and brotherhood in this otherwise hilly hamlet which was a prey of fissiparous tendencies.

The area revealed mobilization of youth by the insurgency. Those who not supported the nefarious designs were bound to face a bullet of gun. As is evident from the assassination of Dr.Mujib-Ur-Rehman of Bhalessa who served as first research scholar of the area from India‟s Aligarh Muslim University.

For the last two years, things began limping back to a semblance of 'normality' in Bhalessa. The number of killings registered a rapid decline. Long spells of curfew were done away with. As were the army checkpoints that had come up at every kilometre or so on the road connecting Bhalessa with Doda and Jammu.

But at the same time as communal identities have become increasingly polarised, large numbers of Hindus and Muslims still privately insist on the need for cordial relations and do their own bit in that regard in their own ways: Jointly demonstrating against the slaughter of innocent villagers in a remote village,

Besides walls of suspicion strong ties bind other Hindus and Muslims and have halted the complete polarisation of the populace. This is something that I've been attempting to study since long. A township well knitted by historical kalgoni temple managed by SanathanDharam Sabha Bhalessa. The people in community social work, Aman Committees of hindu and Muslim populace presents a very interesting picture and reveal the

massage of brotherhood. Kalgoni Temple nestled with village Kilhotran is located on the Kalgoni stream in Bhalessa. The stream is paviter in the sense that the devotees of all areas of the erstwhile dirstrict visit Dharamshalla of the Kalgoni in this improvised area of the state. The temple organize an annual festivals like of Baisakhi, Navratra, Dussehra, Holi, Deepawali as a Joint venture programme felicitated by both the communities inhibiting here.

People are busy in pooling resources to rescue people trapped in an avalanche or injured in a road mishaps, or simply pointing out that true religion teaches love and that, as the tired clichés go, 'God is one' and 'Everyone's blood is red.

Bhalessa terrain surrounded by Mosques, Temples; ancient Hindu places Durga Mata Cave in Khaljugasar, and Mehlwar,Kalgoni Temple and JamiaMasid‟s are realy a great mortars for cementing this age old tradition of living with peace and brotherhood. A fair is held at Kalgoni temple in the month of Bishakhi where the local Muslims and Hindus celebrate the same as a common venture. Holy places could be promoted to conduct the tourists to historical places like Kalgoni temple as well as in other village temples. Jamia Masjid Changa and Kalgoni temple are historical one, The ties between two communities has had maintained owing to such monumental holy places of hindus and muslims. The Markzijamia Masjid is managed by BhalessaTameeri Committee while as Kalgoni Temple is executed by SanathanDharam Sabha. Here is a Joint Aman Committee aims at creating peaceful environment in the terrain. The committee has played a key role during turmoil. Both the communities pledged to live and protect one another from nefarious designs.

There are secular Hindu leaders, as well as secular Muslim leaders who represent their own communities in line with the religious guidelines. On the eve of ID, Deepawali, Holi, Ramadan people are hosting function for each other. It will be wrong for my efforts if will not mention here the names of secular epitomes of Bhalessa.

I mention here names of respectable front runners of Hindu Muslim unity which include Mohammed Sharief Niaz, Neel KanthParihar, Alhaj Mir Munwar Din, Alhaj Ghulam Hussain Bhall, Alhaj Mohd. Din Mir, Alhaj Mohd. Shrief Mir, Mohd. Shafi Matoo, Alhaj Gul Mohd. Mir, Ghulam Hussain Malik, Ghulam

NabiAhangar, Ghulam Nabi Ahangar, Ghulam Rasool Chogani , Sh. Amar Chand, Abdul Kareem Rather, Ch. Abdul Quyoom, Charanjeet Lal Kotwal, Kiker singh Manhas.

2.5 : SCHOLAR FACE BULLET OF GUN TO END INSURGENCY

Things were limping back due to semblance of normality in several hamlets of the state. The chauvinism and fundamentalism which saw its head high is no more revealing in this improvised areas of Bhalessa.

Comparatively speaking, the terror attacks from the last one year showed less in number and human rights violations also seemed declined. It may be after the death of several legendaries especially people representing the scholarly strata in remote rural hamlets. The insurgency came to an end owing to the contributions of our scholarly community who face the bullets of Gun. During the tumultuous days the area like Bhalessa witnessed migration of the people from Khaljugasar to Chamba District of Himachal Pradesh. The area engulfed under the terror attacks on common Hindus and Muslims, Children and women, elderly and innocents. The people were harassed and some killed in cross firing, but no human rights Organization seemed to probe the atrocities of the people of this terrain.

A glaring example is that in area like of Bhalessa in Doda, several people were killed due to turmoil.Dr. Mujib ur Rehman of Bhalessa a first researcher from India's reputed Aligarh Muslim University faced a bullets of insurgents when he spoke of the progress and education advancement of Bhalessa terrain.

It may be due to the assassination of this reputed scholar that area witnessed fewer atrocities. There seemed a paradigm shift of mindset. Other factors are also the reason for this shift, it may be due to social awakening and educational advancement.

A scholar rated highly for his contributions to education in Bhalessa. He was really a leader in the field of education and as

ill-luck would have it; this learned scholar not remained among us for long. Dr Sahib's irrepressible loss is a loss for Bhalessa and a loss for humanity.

Packed with outstanding achievements in the area of education, he was the first researcher of the area to conduct an extensive study into India's renowned Aligarh Muslim university.

With regard to the activities and programmes he was involved in, he was excellent in his own area of specialization.

He had practically planned and constructed a "botanical gardens" in several government schools ofBhalessa. He was a great orator owing to his participation in debates and seminars at the level of University as well as in several local fora.

Younus Salim, of Tendla Bhalessa, was orphanedwhen his father Mohammed Shariefwas killed during insurgency in his home.

I narrate nothing but his vision to become an IAS officer. Younus has been adopted by SOS organization in Channai himat unit.

Younus was very recently on his way to Bhalessa to celeberate Eid with his mother, He expressed his tooth of tale with me. He was traveling in a bus from Jammu to his hometown. He held next to my seat. He has been in SOS when he was a child he adds.

We reached the mountainous slopes of Doda and he asked me "I have been orphaned but I don't feel alone due to other SOS friends" Nobody looks after me except SOS organization ! Younus perceives Matriculation from SOS.

I questioned him what is his ambition and future plan; he told me he wants to become an IAS officer in response to my query.

We shared a single table at Thathri. After we finally retired to Bhatyas, the home village of Younus where her mother resides, He asked me to visit the SOS home after celebration of holy eid.

The contribution of such innocents and scholarly community has by and large contributed their lives for ending insurgency in the area.

The area is witnessing a polarization free area, there are some other forces at work to ensure peace, It may be due to the coming up of new educational institutions, The stress is on education and higher objectives, people are busy in participating the developmental programmes like NREGS, and Employment schemes initiated by the central and state governments.

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CHAPTER 3

CULTURE

The common feature of cultural heritage of Bhalessa includes sharing of common brotherhood. The area is having mixed culture and the people are speaking several dialects, viz Mixed Kashmiri, Gojri, and Hindu’s and Muslims both speak Pahari. Overtime, there is an evidence of migration of some pandits from Kashmir valley.Theislamic schools and Islamic way of life is seen in full swing. The unprecedented growth of Madersas, Annual Majlis of Madersas on preaching’s held.

Mr. Saadullah Shad Faridabadi, a renowned writer of Doda District in his works "Doda district and in Urdu language and literature" Introduce Bhalessa in beautiful words: "Bhalessa is hidden within the high mountains, this mountainous region is beautiful due to the meadows and natural beauty, it is attractive but beautiful. There is still the scene". In the wall of the mountains and in the distance the

light of knowledge has not been able to reach the inner parts. Many poets and writers have appeared from time to time. By forgetting, the sick souls have started to be found with their own scent and they are lost in themselves. There is an abundance of literary personalities; the names of the eminent poets are Talib Bhalesi, Shamas Din Shams, and Ghulam Mohammed Gafil who are the legend poets of the time.

The valley of Bhalessa is one of the most important regions of the ancient kingdom of Bhaderwah or Rajwaroshahi Has been Himachal Pradesh in the remote and last corner of the Jewish state of Jammu and Kashmir Brings from the borders of According to him, this hope was a blessing in disguise It is a vast area with greenery and waterfalls. Pie powder to its east In the westBhaderwah in the north, Thathri and Siraj areas and Himachal Pradesh in the south Are located. Bhalessa is full of breathtaking and captivating scenes. Bhalessa is known for age old communal harmony, the area has a rich ethos, values, traditions, intanglible heritage, casine, beliefs, folk songs, folk dances, ceremonies, marriage system and ethnic life. Here i am throwing the light on the intangible heritage which is being practiced in Bhalessa. The fairs (Melas) and other practices.

LITERATURE AND LANGUAGE:

Bhalessa is a multilingual region and pahari Kashmiri (Bhalesi) , and Gojri are spoken widely. Bhalesi has its own Rich words and plathora of grammer. It is listed in the First linguistic survey of India volume IX in Part IV. Bhalesi dialect has some similiarities with Bhaderwahi but has its own distinct phonology. Bhalesi is widely mentioned in the studies conducted by P K Kaul, Petterhook and Ghram belley. The people belonging to Bhalessa (Gandoh Bhalessa, Chilly Pingal, Jitota, Neeli, Bathri Changa, Khaljugasar, Alni Gingota, Basnota, and Kahara Tehsils speak Bhalesi and it is evident that its people are pahari speaking People (PSP).

However, Bhalesi comes under the umbrella of Indo Aryan languages and are enjoying the same right as provided to the himachili, Pothwari, Kangri and others. The unique feature of Bhalesi pahari language is that it is spoken by all the communities' i.e both Hindus and Muslims so it is a link

language between the two communities. Bhalesi practice distinct Pahari Culture and are more closely related to the Pahari languages spoken in Himachal Pradesh and Bhaderwahi.

The Bhalesi dialect is surrounded by the other pahari languages like Chinali, Pangwali and Chambeali to the south east, Padri to the north east, Sarazi to the west and Bhaderwahi respectively to south.

The Bhaderwahi and Bhalesi differ in the area of preponderance of diphthongs, the dropping of /l/ between vowels, for example in Bhalesi we pronounce black as /Kalo/ in comparison to Bhaderwah we call it /Kao/.

Bhalesi is spoken in trio tehsils of Gandoh, Chilly pingal and Kahara and some parts of Thathri sub division. The trio tehsils of Bhalessa sub division enjoying distinct cultural and ethno linguistic identity and common language features. The Pahari Speaking People of Bhalessa are both the communities and both csn speak this language well. Since Bhalesi is a lingua franca of Bhalessa.

The common feature of cultural heritage of Bhalessa includes sharing of Common brotherhood The area is having mixed culture. Besides Pahari Bhslesi, people are speaking several other dialects, viz Mixed Kashmiri, Gojri. The Bhalesi is a common and linked language of the area. “Kod” is a popular cultural festival celebrated in Bhalessa. Kod and its own folklore. Other festivals are “Panyaou” “kanchoth” “Basow” “Dikhneen””Malchay” “Rang”, Bheja Mela of Beerdevsthan is the Biggest Night mela of District Doda held at Bheja Bhalessa besides Kalgoni Mela. Gujjar and Bakarwals are nomads.Like the Guddies they come down to plain and barren areas of Punjab during winter. During summer they go deep in the mountainous valley of Bhalessa. The Bhalesi has rich words dictionary of its own and can be groomed so as to overcome from the list of definetely endangered status. It’s Pahari Shape and family need to be retained and its script need to be revived.

Bhalesi is a dialect spoken in the northern portion of Bhadarwah, a himalayan territory situated in Jammu-Kashmir. Bhalesi is a frontierdialect, lying in the immediate vicinity of many Paharl and Kashmiridialects, indicating some parallel dialectical tendencies. Thus the dialect betrays the tendencies to vocalic Umlaut, which is a distinctive feature of the formation of plural, a phenomenon somewhat parallelto the

Umlaut of vowels so predominant in Kashmiri. Owing to its isolated geographical position, Bhalesi is an eminentpattern of dialectical preservations and innovations. Thus its vocabularyas preserved, in a slightly modified form, the Sanskrit word [vantah]ni!'.Developed into Bhalesi [bafh] ‘barren,’ while Bhalesi [jAkkori] ‘ a female calf, well-developed ’ preserves Skr. [sakvari] a cow, occurring in the Atharvaveda (cf. p. 62).Siddeshwer Verma a noted linguist and a writer undertook in 1928 a linguistic tour to Bhalessa. Some rudimentary features of the Bhalesi, dialect have been described in the Linguistic Survey of India, Vol IX Part IV, but no systematic investigation of the dialect on the spot had hitherto been made. But side by side with this series of words, there is another series in which the word for the territory of Bhalessa is bhal, while the Bhalesi dialect is either called simply 'bhali or ‘bhah - gAlla. Now the etymology of this word bhal is obscure. It may go back to the Skr. word bhall—‘good ’. Locally it is known as Bhaley manus or Bhaley logoon ka des.

Two sub-dialects of Bhalesi.

Dr. Siddeshwer verma noticed in Bhalessa two sub-dialects, one spoken in the South, the centre of which is the village Kalhotran, the other spoken in the North, the centre of which is the village Jakyas. The following are a few distinctive

The vowel system of the Northern dialect indicates a tendency to glides or diphthongal vowels of delicate pronunciation like i: i, cf. past participles. Now it is clear that Bhalesi dialect has different lexical tendencies in northern and southern portions it may be in Neeli area it is somewhat slightly different from what is spoken in Jakyas or chilly pingal. Not too much dissimilarity we find but atleast in pronounciation we northern Bhalesi differ from southern one in terms of vowels and past participles. The comparative analysis of the different dialects has been made by the different linguists like G A Grierson who conducted extensive study of more then 367 languages of india. A british ICS officer and the head of the First linguistic survey of India (LSI), he has spared a chapter in its Volume 9 part 4 that Bhalessi being different from Bhaderwahi to the huge extent but comes under the chain of Bhaderwahi-Bhalesi-Padri classified under the western Pahari grouping of Indo aryan language system. The Bhalessi, Bhaderwahi, Padri Sarazi Pougali, Gadi, Deshwali are the other dialects near to the

Bhalesi. The Other languages adjoining to Bhalesi are Pangwali, Chameali spoken in Pangi and Chamba where we enter a language chain of himachali, Kangri, Lahuli and the indegenous culture of Himachal Pradesh.

Bhslesi is spoken by both the communities of Bhalessa i.e Tehsil Bhalessa, Tehsil Chilly pingal and Tehsil Kahara where it has a connection with Bhaderwahi and Bonjwali Padri and Sarori dialects. Bsbjwali is spoken in Bonjwah area, Saroori in Saroor and Padri being a part of Bhaderwahi Bhalesi Padri chain is spoken in saffron valley of Padder. Padder is a rich land and padri has reached its extinction due to non seriousness by the speakers and non adoption by the government authorities. Same is happening to the Bhalesi dialect, it is an endangered dialect and is reaching extinction due to lack of minority status, Pahari speaking status for it.

Bhalesi has more then 90,000 speakers, both Hindus and Muslims and is not adopted so far. The Central Institute of Indian Languages and other organisations like Jammu and Kashmir Academy of Art Culture and languages have not yet established a separate section for Bhalesi. Bhalesi has not even been granted miniority language status, 4 percent Pahari reservation to its people. The people of Bhalessa are veering for adoption, enrichment and propagation of Bhalesi. The indegenous language movement is in place to grant this sweet language a minority status, 4 percent reservation in Jobs, Pahari hostels, special economic package and scholarships.

With regard to the survey and census this language is excluded. The pahari speaking Board of Jammu and Kashmir need to conduct fresh survey of pahari dialects like Bhalesi, Bhaderwahi, Padri, Sarazi Pougali, Gadi and Deshwali.

The fact that all the areas the entire region of chenab valley right from Pogal Paristan to Padder and Bhalessa comes under the language classification of western pahari as elucidated in the Linguistic surveys of India and other books.

Bhalesi is an indo Aryan language spoken in trio tehsils of Gandoh, Kahara and Chilly Pingal a region which is located in erstwhile Chenab valley of Jammu and Kashmir. As per the George Ibraham Grierson, linguistic survey of India appointed by the british government Bhalesi is classified under western Pahari besides Bhaderwahi, Padri, Poguli and

Serazi. The serazi has been kept in the Kashmiri as well as in western pahari to some extent by some linguists.

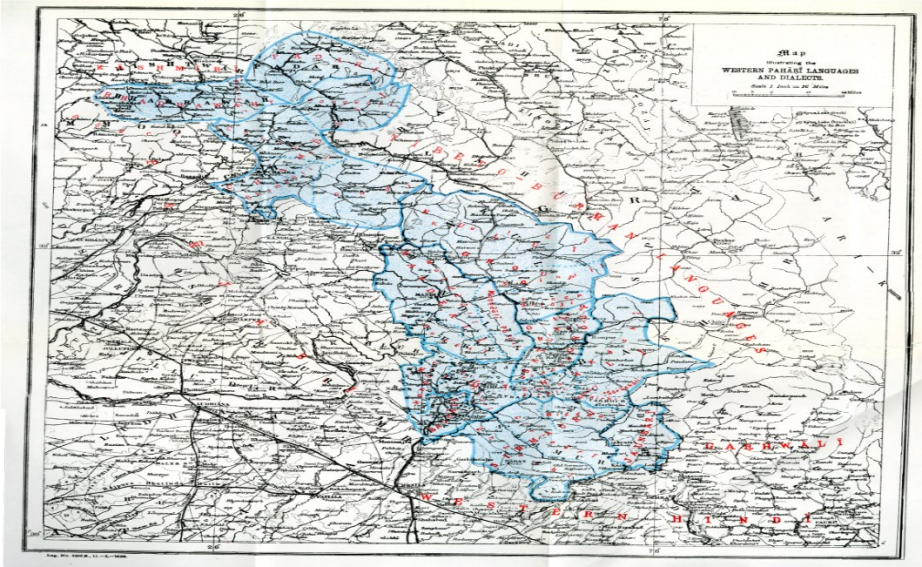
The UNESO has described mojorityif these dialects as definetlyendangered languages of western Pahari.

Bhalesi as enunciated by the Grierson and other linguists of the time is a dialect spoken wisely in Bhalessa (trio tehsils of Bhalessa – Gandoh, Chilly Pingal, Kahara and Basnota.As the thegieiersons classification of the langauges the Bhalesi has been put in the category of the Western Pahari –Bhaderwahi group. The Bahderwahi group includes (Bhaderwahi-Bhalesi and Padri) keeping in view the lexical similarities of these dialects. Padri is spoken widely in Paderara of District Kishtwar whereas Bhaderwahi is spone in Bhaderwah and Bhalessi in a wide area of three tehsils mentioned above.

There is a lexical similarity of these dialects of the western Pahari. The UNSECO –United Nations Social educational and cultural organisation (an international body of the United Nations) has kept these dialects under the definitely endangered languages of the western pahari. The dialects are indeed the definitely engendered due to the lack of the wide study of these dialects. Besides this, the dialects have been a prey of the political exploitation by the politicians and policy makers at large.

As per the figures available to the author, the census 1909 has given the details of BhaderwahiBhalessi and Padri. According to Census 1901 Bhaderwahi and Bhalessahas a total no of 20977Pahari Speaking People meaning thereby they speak Bhaderwahi and Bhalesi. Whereas the padri had 4540 people who spoke Pahari at that time.The Bhalesi dialect is closely connected with the Bhaderwahi. The main difference is that Bhalesi is found of dropping rbetween the two vowels Thus the genitive singular in these dialects are slightly different.

Language Map



Language Map showing Bhalesi spoken as a claffified dialect of Bhalessa

Source: Linguistic Survey of India

Bhalessa : Ethnic Society

The entire society of Bhalessa is having the ethnic relevance. Food habits, Festivities, Dresses, Food items, Death rites are common and having distinct identity. The ethnic composition of Bhalesians comprises of commonality. The languages like Pahari Bhalesi is common among all the communities and is understood by the all the people. The food items shared commonly includes the Makki ki Roti and "Sarsoon ka Saag" having the traditional ethnic relevance. The area having rich agricultural produce and food items having exception like Rajma Dal, Saag and horticulture produce like apples, apricot, and other dried fruits. The lassi is a common drink to paharis.

Picture showing theHoney Bee keeping practice in Bhalessa

The pahari dress which is common includes warm clothes like Woolen coat (ooni coat) and woolen pahari trouser (Ghutna). These pagari dresses of Bhalessa used commonly by bilingual speakers like Hindus Muslims abd Gujjers. The other dresses of paharis of Bhalessa include Salwar Kameez, Woolen feran etc. The traditional grassy shoes (pulhoor) are also prevalent.

The marriage pattern of paharis of Bhalessa is common, women is the sole authority of household matters besides this they took part if daily activities of agriculture, goat, sheep and cattle, maize cultivation, grass cutting and many more. The rites of paharis are slightly different and there is no other difference in other traditions, culture, folklore, language. The language of Bhalessi is a link language between different religious beliefs. The area if Bhalessa constitute Gujjer population too, there is no such difference between the dresses, folklore, food habits between Pahari Gujjer and Hindu population of Bhalessa.

The houses of Pahari are muddy, they are plastered with mud, The paharis of Bhalessa in comparison to other paharis of Padder, Bhaderwah, Saraz, Pogal, are the same. Meanwhile the paharis of erstwhile Doda differs from other paharis of Poonch Rajouri, Karna and other parts of Kashmir. The area of Bhalessa having gaddi population too. The gaddies of Bhalessa are inhibiting in upper reaches of Bhalessa popularly known as Dhok (Dhar). These pastoral communities are integral to the pahari culture. Besides the area of Bhalessa is inhibited by weather beaten bakarwal men who keep roaring in search of

pastoral purpose from Kathua, Punjab and Jammu. The local pahari shepherds are a part of Pahari ethnic culture. The population of such families can be in thousands. The Pahari of Bhalessa who are shephards are integral to the ethnic society of Bhalessa Doda.

The paharis are also a brave soldiers, Teachers, Doctors, leaders and majority of the population of pahari of Bhalessa who are earning their living by agriculture, cattle rearing and are thriving below the poverty line.

The houses in pahari belts of Kahara, Chilly pingal and Gandoh are made of muds even in modern times, the houses of Paharis are covered with wooden beams.

The paharis of Bhalessa or even erstwhile Doda practice different traits while working in groups e.g they used to recite

Zoor laga ke.....Hai Sa

Haisa Bolo.....Hai sa

Mukya Kam.....Hai Sa

Rab Di Mehr.....Hai Sa

The paharis libing in the upper reaches of Bhalessa Dhoks are engaged in cattle rearing and agricultural production.

The paharies of Bhalessa are gentle, brave, honest and morally upright. The reason for the bravary is evident from their bravery in military, police and other aspects of life.

Cuisine of Bhalessa

The cuisine of Bhalessa include the traditional Makki ki Roti and Sarsoon ka Saag, there are. other ethnic foods being practiced like local organic Qadoo, Dry Maize, Dry apple material, and local organic vegetables used for the local causine of Bhalessa.
Besides local Rajmash which is produced in a huge quantity also represent the local cuisine. The Local Rajmash is produced and is known throughout the india. The ethnic people of Bhalessa used to have rice together with Rajmash, Dry organic vegetables.

Madersa reforms:

There is an unprecedented growth of Maddersah's in a hilly hamlet Bhalessa (Doda). There is rising tide in madrasah education, as is being witnessed today. The Madersah's increased in number. Interestingly, the number rose to 12 in an inaccessible area of Bhalessa including Thathri. Besides nurturing the Islamic clerics from these Madrasah's including Hafiz and Ulema, these institutions seemed increasingly imparting modern education also at the pattern of other government schools under the ambit of the state government. Innovative Madrasah's like the JamiaGunyatulUloom are increasingly visible today,

Entry gate of Jamia Gunyat ul uloom Bhalessa

JamiaGunyatulUloomBhatyas established in the year 1983 and was named after Hazrat Abdul GaniSadiqui. The madrasah is managed by GunyatUlUloom Trust Bhalessa is the largest Institution imparting Madrasah and academic education to the

students of hilly terrain of Bhalessa.It currently has more than a thousand students on its rolls. Patterned on the Dar ulUloomDeoband model, it is one of the few madrasah's in the state of Jammu and Kashmir that provide Islamic education till the AlimFazil or specialization level.

Picture showing Madersa Reforms in place in Bhalessa

Besides Jamia, there are several other maddersa's like Madrasah AsrarUlUloom at NeeliBhalessa named after Shah Asrarud Din Bagdadi (RA). Other Madrasa's are:- Madrasah Anwar-e-MadinaGandoh, Madrasah AweesyaAmeenyaDhraveri, Gulshan-e-Madina at Dhadkai hamlet, AkhyarulUloom at Kahara, GayasUlUloom at Gingota hamlet, InamulUloom at Donadi, Ume-Sadiqa at Kilhotran, Madrasa Taleemul Quran Bharti and Zia-ulUloom at Thathri. Madrasah Um –e Sadiqa very recently founded by the Fredya Welfare Society Bhalessa headed by Alhaj Shoket Ali Batt. The madrasah is unique in the sense that it is meant for Girls only. There are as many as 80 girl students getting Islamic education. The madrasah is named after HazratAishyaSidiqa (RA). The Madrasah focuses on the life and teachings of HazratAishyaSadiqa (RA).

There is an unprecedented growth in the madarasah's owing to which the students are graduated at the pattern of Dar ulUloomDeoband of Utter Pradesh. The unique feature of these Madarasah's is that they focus on Inter community relations. All these institutions follow the curriculum prescribed by the Jammu and Kashmir State Board for Education,

These maddersa’s are either affiliated to the state education department or are the sister concerns of the JamiaGunyatUlUloomBhatyas. In Jamia there are as many as 250 students memorizing Quran popularly called Hifz. They stay for a night in the hostels managed from the donated money by the management of the institute. The students, neatly dressed in spotless kurta-pajamas and topis, sit in a circle on a large quilt accompanied by a qualified Hafiz or a Maulana- The teacher who teaches the students in madrasah. The Maulana translate verses of Quran or teaches as to how to pronounce the verses in a particular language. Jamia is situated in a mountainous slope where Haji Sahib’s residence is located. Haji sahib who is also regarded as a Mohatmim of Jamia.

There is a frequent visit by one and all even by the local state politicians like Union Minister Ghulam Nabi Azad to express their sympathy to Madersah on an occasions like of annual celebrations or a meeting with revered Sufi Haji Sahib. On being prompted by management committee, the Madersah organize an annual day celebrations with the initiative of the local masses and students of nearly maddersa’s. The students stand up and deliver an impassioned speech in Arabic and recite NaatKhuwani in Urdu. I had a frequent visit to this Institution especially in connection with the Annual day celebrations. On that very day I sit among the students to listen the details of the programme presented by the students on that day. The management focused on the importance of academic education and on how Islam positively encourages it. Apart from Islamic education in the institution, the academic education is an indispensable part of the Jamia curriculum; The Jamia is till 10th grade and is affiliated to J&K State Board of School Education. The result is also very excellent as the institute gets 10-12 distinctions every year in the matriculation examination controlled by J&K Board of school education in this improvised area of Bhalessa.The welcome addresses over on the annual day of Madrasah, I sit with the students and discuss their studies. One of them wants to know how to secure admission in the English department of the University of

Jammu. Another wants to know how he can I prepare for Kashmir Administrative services exam after completing my graduation in Islamic studies or Arabic. A third asks me, in impeccable English, ‘Why are Muslims, especially the ulema of Deoband, thought of as terrorists by many, while they had actually played a leading role in India’s anti-colonial struggle?’

The students and their teachers insist that the Deobandi elders are not against modern education as is commonly imagined. Mufti IshratMattu who was graduated from Jamia argues with me, ‘Islam says that all beneficial knowledge can be acquired and so our ulema have never opposed what is good in the modern educational system. What they were opposed to, however, was Western culture. We can and, indeed, should acquire knowledge of all the beneficial modern disciplines, provided this is done according to our culture and that it helps us become better Muslims. MaulanaShoket Ali Qasmi President of Madersa AsrarUloomNeeliBhalessa tells me about the 60 such students. Who are enrolled in thehifz course in Asrarululoom to memorize the Quran. However, AsrarUlUloom was sat up in 1980, It has 210 other students enrolled for academic courses upto 8th class and is recognized by the state government. The Maderasah is functioning on public donation as is clear from the very recent block constructed from the public donated money. In contrast to most other institutions that specialize in hifz, the students here must also study English, Urdu, Mathematics and Science. MaulanaShoket Ali Qasmi also refers to his plans to arrange for his students to simultaneously enroll for the tenth grade examinations, so that after they finish their course they can join various different departments in regular colleges and universities. ‘Our ulema must keep themselves abreast of modern knowledge and contemporary developments’, he stresses. ‘That is essential for them to provide proper leadership to the community’.

I ask the Mufti Abid Hussain who joined after, about the Kashmir dispute, but he brushes aside my question politely. ‘We have nothing to do with politics’, he says. He stresses, however, that allegations about madrasah’s inJammu and Kashmir being allegedly involved in promoting ‘terrorism’ are false. ‘We are completely transparent, an open book, and have nothing to hide. Mufti added that anyone can come and visit us and sit in our classrooms’, he replies. ‘Not a single madrasah in Jammu and Kashmir has been identified by intelligence sources as engaged in that sort of activity’. He added further that the vision of Madersah is different from the Politics of land” He explained me a curriculum of Asrarululoom. He added that in Madersah we offer to the aspirants the teachings like, Nazra Quran, Tajweed e Farsi, Ilm-e-Nahw, Sarf- e- tafseer, Hadees-e-Mantiq, Falsafa-e-Bayan, balagat and fiqah. He told me as we sit in a circle on a tiny play ground at Madersah flanked by other Mufti’s. They stressed me in response to my question regarding the Hindu -Muslim relation in this hamlet. They stressed, “We talk about inter-community relations”.Moreover, he adds, ‘we must learn about each other’s religions and sentiments not to condemn and denounce others, but to understand them’. Lastly, the call (Azaan) for the Friday prayer comes floating in. As we get up to offer the prayer in nearby Jamia Masjid at Changa, the Maulana hands me a bunch of booklets that the Madrasa has published, including Taaruf of Maderasa.

Hindu Muslim relations in Bhalessa

Bhalessa, thickly carpeted with evergreen forests and dotted with tiny hamlets, is home to roughly equal numbers of Hindus and Muslims, Owing to movements of several so called leaders of communities for their divisive policies, strong ties bind other Hindus and Muslims and have halted the complete polarization of the populace. This is something that I've been attempting to study since long.

In his article Youginder Sikand- a writer par excellencefrom New Delhi who conducted an extensive tour of the area to study Hindu Muslim relations in Bhalessa. He wrote an exclusive story on Hundu-Muslim relations of Bhalessa. He met Respected Alhaj Ghulam QadirGanipuri sahib. Mr.Yogi pointed that the people of the area owe peace and end the nefarious designs. The story of yoginderSikand in his articles entitled "Hundu Muslim relations enthralled me. The story goes like this.....!""For the last five years, things began limping back to a semblance of 'normality' in the Doda including Bhalessa. The number of killings registered a rapid decline. Long spells of curfew were done away with. As were the army checkpoints that had come up at every kilometer or so on the road connecting Bhalessa with DodaandJammu. My friends in Doda, Hindus and Muslims, were ecstatic about the prospects of peace. But now, with the ongoing agitation in Jammuand in Kashmir over the Amarnathyatra, that might be a mere chimera if things are allowed to spin out of control, as they indeed seem to be".

Yogi- A good friend of mine shared with me during my interaction with him as like this:-"It was a little after noon that we arrived in Bhatyas, a settlement consisting of a row of houses and shops along the main road, some seven kilometers from main town. Exhausted and ravenous, we entered a tea-shop, whose amiable owner rustled up for us a sumptuous meal of rajma-chawal, standard fare in these parts."

"We shared the single table with a friendly young Muslim man, a peasant from a village nearby. 'Times are bad', he said

gravely. 'Just the other day, a young man was killed in a village in this area'. He went on to speak about how a group of militants had stopped the vehicle of a local BJP activist, demanded that the Special Police Officer accompanying the man hand them his weapon, and then fled into the forest on the other side of the river. In retaliation, he said, a Hindu member of the local Village Defence Committee (VDC) had shot dead a Muslim lad in the village, the only son of his parents. The boy, he stressed, had nothing to do with militancy. The enraged Muslims of the village demanded that the VDC member be arrested and his weapon, provided to him by the state, be seized. Consequently, he went on, several Hindu families had left the village and were camping in Gandoh in order to prevent this from happening.

'The situation in the village is still very tense', the man said, when we asked him if we could go there to see things for ourselves.

The man shortly left us, and a short while later we were joined at the table by an elderly Hindu, a shopkeeper. His version of the recent events was quite different. According to him, the boy had been killed in cross-firing between militants and the VDC team and had not been deliberately killed by the latter. Fearing retaliation by militants, he said, several Hindu families had fled the village and had taken refuge in Gandoh.

Although we could no verify whose claim was correct, the two very different accounts of the same event brought home to us the sharp communal divide in Gandoh, a result of the many years of unrelenting conflict and violence the area has witnessed. At the same time, what was equally striking was how, despite the walls of suspicion that have come up between local Hindus and Muslims, the two communities continue to live together in the same towns and villages in relative peace, barring occasional incidents. While sporadic killings of civilians lead to further polarisation and mistrust, there are other forces that are at work that help maintain centuries'-old bonds between Hindus and Muslims in this area. And one of these was

a Sufi we had come all the way from Doda town to meet, Haji Sahib of Akhiyarpur.

A two-hour walk up a steep slope brought us to Akhiyarpur, to Haji Saheb's modestly furnished meeting chamber. We were accompanied half the way by two local Muslim youth, who, while they said they were the best of friends, were politically completely at odds. The older one was bitter about the militants, and insisted that most locals, Muslims, and, of course, Hindus, felt the same way. His cousin, he told us, had been kidnapped and killed by a group of militants because he had refused to pay them a certain sum that they had demanded or else provide them with one of his own sons as a recruit. 'Earlier, many militants were in the movement for purely ideological reasons and that is why they enjoyed considerable support', he stressed. 'But now', he said, 'unemployed and illiterate youth have joined the movement. Wielding a gun gives them a sense of power, which some of them don't hesitate to misuse to settle their own personal scores'.

The man's friend shrugged off his comments. 'Don't listen to him', he insisted. He made no effort to conceal his support for the militants and their cause. 'Muslims continue to be persecuted inIndia. See what happened inGujarat', he said. 'So, how can we ever willingly agree to live in a country where Muslims have no place?', he wanted to know.

The men left us roughly half way up the mountain. For the rest of the strenuous walk ahead I juggled in my mind what they both had said, trying to imagine how I would have looked at the world if I were in their place. The thought was hardly comforting, for, clearly, like almost everyone else in the area, they had seen or else heard of death and destruction in their neighbourhood on an almost daily basis.

When we finally arrived at Akhiyarpur and entered Haji Sahib's room, he was sitting in a corner on a mattress with a crowd of supplicants in rows in front of him. Most of them were Muslims, but some, I later discovered, were Hindus, too. A few of them had come from so far as Poonch and Kathua in the hope

of a miraculous cure to their woes. One by one they narrated their troubles to Haji Sahib in hushed tones. He listened to each of them patiently, advising them on what to do.

After the last of his other visitors had left, Haji Saheb turned towards us. His eyes were soft, yet sad, gentle and the same time firm and determined. He looked considerably younger than the roughly seventy that we were told he was.

Haji Sahib, we had been told, was a Sufi who was held in considerable respect and reverence by many local Muslims as well as Hindus. He went on, on our asking him, to tell us about himself.

He had, he told us, taught for over four decades in various government schools in Gandoh tehsil and was now running the one of the area's few private schools. In this relatively inaccessible and impoverished part of Doda, this was no mean achievement. The school is till the tenth grade and is affiliated to the Jammu and Kashmir Board of School Education. Most of the roughly 1000 students come from poor families, and the fees are relatively low. Numerous very poor children receive education free of cost. The school has a number of Hindu students, and almost a tenth of its teachers are Hindus, the rest being Muslims. In addition to the school, Haji Sahib has set up a madrasa, the JamiaGaniatulUlum, which has some fifty students training to become ulama or Islamic clerics. Most of these children are from impoverished families, and in the madrasa they receive free education, boarding and lodging as well as the possibility of a job as a religious specialist once they graduate.

Our conversation turned to the ongoing conflict in the region. Hindus and Muslims, Haji Sahib assured us, had traditionally lived harmoniously in the area, even in the tumultuous days of the Partition. Killing an innocent person, he referred to the Qur'an as saying, is tantamount to slaying the whole of humankind. That principle applied in every case, he stressed, when I asked him about the atrocities committed both by militants as well as Indian soldiers, which were not few in

number. 'May God grant the world His blessings', he cryptically replied in response to my query about the possibility of a realistic resolution to the Kashmir conflict.

The Haji Saheb insisted we spend the night in the village. In any case, we had missed the last vehicle to Doda and it was simply too dangerous to trek back to the main road after sunset. And so we were directed to the house of a friend of the Haji Sahib, a steep ascent ahead.

An hour later we found ourselves snuggled under layers of thick cotton quilts, tucking into a sumptuous meal in the house of the principal of Haji Sahib's school. The principal and his son were impeccable hosts, and despite the fact that we were complete strangers and uninvited guests we were treated like some long-lost friends.

We talked late into the night, mostly on the ongoing conflict and the impact this had had on Hindu-Muslim relations. Before we finally retired for the night, the principal read out to us a letter written by him and recently published in a Jammu-based Urdu newspaper.

To protest the deadly massacre of more than two dozen Hindus in Kulhand, a hamlet near Doda, this May, the letter stated, Jammu town observed a complete shut-down. That very morning the principal's grandson, a student inJammu University, had to appear for an important examination.

He assumed that because of the strike the examination had been postponed. In the afternoon, he rang up a Hindu friend of his, who told him, to his shock, that the examination was actually on schedule and that he had just entered the examination hall. No vehicles were plying in the streets that day and the principal's son had no way out to reach the university. However, his friend magnanimously rushed out of the examination hall and sped on his motorcycle all the way to his house and picked him. They arrived in the examination hall just in time to write their paper. 'Such examples of Hindu-

Muslim harmony and friendship must be regularly highlighted in the press', the letter stressed. It concluded with a line in which the principal revealed that he had sent an appeal to the Chief Minister to announce a reward to his grandson's Hindu friend for having 'served as a model of communal harmony'.

The next morning, after a heavy breakfast which we had to accept after much protest, we trudged down the mountain back to the main road to head back to Doda town. And as the principal hugged me in farewell, I promised him that I would, in my own modest way, do what he had advised in his letter: to highlight this instance of love and friendship beyond communal boundaries as a lesson that others could emulate.

The analysis of the writer is clear that people here inhibit has had thrown away the communal chauvinists initiated by so called leaders. There was of late a movement of fundamentalist’sand chauvinists before, but the things seemed changed now. Education has wiped all this.

But at the same time as communal identities have become increasingly polarised, large numbers of Hindus and Muslims still privately insist on the need for cordial relations and do their own bit in that regard in their own ways: Jointly demonstrating against the slaughter of innocent villagers in a remote village, Aman Committee jointly spearheaded by the elderly and eminent masses of Bhalessa is a major revolt against such communal frenzy. People are busy in pooling resources to rescue people trapped in an avalanche or injured in a road mishaps, or simply pointing out that true religion teaches love and that, as the tired clichés go, 'God is one' and 'Everyone's blood is red.

Bhalessa terrain surrounded by Mosques, Temples; ancient Hindu places DURGA MATA CAVE in Khaljugasar, and MEHLWAAR, Kalgoni temple and JamiaMasid’s are realy a great mortars for cementing this age old tradition of living with peace andbotherhood.A fair is held at Kalgoni Temple in the month of Bishakhi where the local Muslims and Hindus celebrate the same as a common venture.

Holy places could be promoted to conduct the tourists to historical places like Kalgoni Temple as well as in other village temples.

Jamia Masjid Changaand Kalgoni temple are historical one, The ties between two communities has had maintained owing to such monumental holy places of hindus and muslims. The Markzijamia Masjid is managed by BhalessaTameeri Committee while asKalgoni Temple is executed by SanathanDharam Sabha. Here is an Aman Committee aims at creating peaceful environment in the terrain. The committee has played a key role during termoil. Both the communities pledged to live and protect one another from nefarious designs. There are secular hindu leaders, as well as secular muslim leaders who represent their own communities in line with the religious guidelines. On the eve of ID, Deepawali, Holi, Ramadan people are hosting function for each other. It will be wrong for my efforts if will not mention here the names of secular epitomes of Bhalessa.

View of Masjid (Chilly

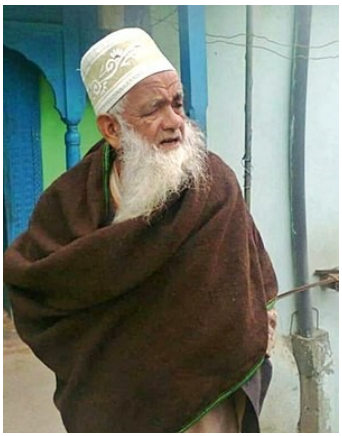
Jamia Jakyas Pingal)

View of Jamia Masjid Changa Bhalessa

I mention here names of respectable front runners of hindumuslim unity which include Neel Kanth Parihar, Alhaj Mir Munwar Din, Alhaj Ghulam Hussain Bhall, AlhajMohd. Ghulam Mustafa Azad, Ghulam Abass Azad, Din Mir, AlhajMohd. Sharief Mir, Mohd. ShafiMatoo, Alhaj Gul Mohd. Ghulam Nabi Batt (manoie),Ghulam Hussain Malik, Ghulam NabiAhangar, Ghulam RasoolChogani, Daleep Singh Parihar (President of SanathanDharam Sabha) Sh. Amar Chand, Abdul Kareem Rather, Ch. Abdul Quyoom, CharanjeetLalKotwal, Kiker singh Manhas.

Alhaj Ghulam Qadir Ganipuri

Hailing from a towering town called “Bhalessa”, Alhaj Ghulam QadirGanipuri also referred to as Grand Haji Saheb was a great spiritual figure of Doda District. Haji Sahib’s disciples regard him “Murshid”. In scholarly circles he was known as“Sheikh –I – Tareeqat” and “Ganipuri”.Rated high in the realm of spirituality, he had held a considerable place in the hearts of people irrespective of caste. Colour, creed and religion.



Born in an improvised land of Bhalessa in Bhatyas (popularly known as Akhyarpur)on 22nd of July 1937.Haji sahibwas sent to schooland passedMatricin 1954 fromHS

Kilhotran,In 1956 he wasappointed as Teacher and was posted at ThanamandiRajouri after joining the service he resigned owing to personnel problems.In 1957, Haji sahib was again appointed as Teacher and was posted in RamnagarUdhampur.He passed Teacher Training Course from Bhaderwah, 12th class and AlimFazil from Aligarh Muslim University in 1960. He retiredfrom Government High School Jakyas in 1995.He remained the disciple of Alhaj Abdul GaniSadiqui.Haji sahib has taught in many Government schools as Teacher, Administrator andis known for his honesty.Haji sahib being a Teacher used to donate salary ofall his holidays for charity.

He was a Great educationist, after his superannuation as Teacher/Master, he started an Innovative JamiaGunyatulUloom at Bhatyas (Akhyarpur) in 1983. The Jamia has been named after Abdul GaniSadiqui.Haji sahib is regarded as a reformer of Madersa and spiritual education in the entire Chenab valley.In Madersa, Nazra, Hifiz courses were started, later on the courses like Fiqa, Tajweed, AlimFazil and specialisation has been incorporated inJamia curriculum. These are the untried efforts of Haji sahib that MadersaJamiaGunyatulUloom produced many scholars and emulated lessons.Numerous very poor children receive education free of cost. The school has a number of Hindu students, and almost a tenth of its teachers are Hindus, the rest being Muslims. Most of these children are from impoverished families, and in the madrasa they receive free education, boarding and lodging as well as the possibility of a job as a religious specialist once they graduate

Haji sahib was a prolific writer, he has written more than thirty five books. Most of the books are written in Urdu keeping in view the Urdu speaking populace in the state.His books have been well read by majority of the people especially his disciples who used to visit haji sahib. His books include “HaqeeqatUlJuma,“Raqs-o SarwerKaIslamiJayiza”, “Sirat-e-Mustaqeem”, Majalis-e-Khatmaat”, “Ummat-e-MuslimaaurNiyabat-e-Anbiya”, Islam EkNazar Main”, SaateyBaawliya”, “Salook-e- Nabvi”, “Islam and Mousiqi”, “Maqamaat-e-Nabvi”,“MuqadmaNifatahal-Arab al Maroof”, Majalis-e-Urs, “Quraan-e-Azeem”, Sawaniha-e- Hazrat Ali KarmulahiTaala”, Sawaniha-e- Hazrat Sheikh Abdul QadirJeelani”,Yaad-e- RaftaKhayal-e- Farda”, Nizam-e-Tarbiyat”,Fareeza-e-Ilum”, Seerat-e-

Conference”,“TohfatulHarmeen”,Sarwer-e-Kayinaat (UntimMaharhishi-Jagat Guru”,“Yaad-e-Ilaahi”,“Fareeza-e-Juma”,“Rooh-e-Sayaam”,“Tofatul Harmeen Part two”, “Islam hi Kyoun”,“Nimaaz-e-Tahjud”,“TohfatulHarmeen Part Three, “GunyatulUloomEkNazar main”, “TohfatulHarmeen PartFour (Zikr-e-Illahi)“TohfatulHarmeen (Nimaz –e-Juma) Part five”.

He acted as Editor and Publisher of Annual Magazines ofJamia. Active part of the Magazine “Bhaless”.Majority of his books are found in Jamia library and are available on demand.The titles include the experiences of Haji sahib during performing Haj pilgrimage.

He was an ardent supporter and advocate of practising the saying of Prophet Mohammed (SAW), He advocated the following of “Seerat” of the Prophet in our day to day life. However in his book entitled “TohfatulHarmeen” he shared his experience during his visit in “Harmeen while performing Haj.

During tumultuous days, Haji Sahib proved as an ambassador of Peace and brotherhood in Bhalessa. The communities of all the religions had held a considerable respect for him and used to visit frequently.Haji sahib exhorted for maintenance of peace in the sub-continent.

“Kod” is a popular cultural festival celebrated in Bhalessa. Kod and folk dancers worship. In the town of Bhalessa and its hilly roads, there are number of holy places and memorials. The devotees start their pilgrimage to these deities and perform Kod.Other festivals are “Panyaou” “kanchoth” “Basow” “Dikhneen””Malchay” “Rang Mela, Jatras

Islamic Tangible Heritage: Islamic Places:

Bhalessa a land of festivities and celebrations. It has a mosaic cultural heritage and need to be revisited. Owing to the Islamic way of living there are many Muslim religious events which are celebrated on a large scale. The majority of population practices Islam while some fraction of the population also preaches Hinduism and thereby the region enjoys a strong cultural heritage. Therefore, the major festivals that are celebrated are Eid, Shab I Qadar, Ramadan, and other Islamic ulema movements are prevalent here who are spreading the true religion and value system.

The people of Jammu and Kashmir especially of Bhalessa in Doda celebrate numerous festivals throughout the year, and participating in these is a great way of getting a glimpse into its culture and traditions. Some of these festivals like Eid is celebrated by the people just like anywhere else in the country. However, there are some festivals that are specifically and exclusively celebrated in this part of the world and which portray its culture and heritage. Marked by Majlis, Annual Days, Ijtema,Natiya Kalam and other ceremonies, they are colourful, exciting and interesting events to participate in. The fairs of the Muslims in Bhalessa include the Eid ul Fitar, Eid ul Azha, Eid I Milad un nabi (SAW). The Ceremonies are held by the local Muslims regarding the Islamic teachings, hadith o Quran.

The following are the fairs which are held in Bhalessa.

Eid ul Fitar and Eid ul Azha:

These are a very popular Muslim festivals and this witness the dawn of merriment and joy across the area, annually the Eid ul Fitar is celebrated in Bhalessa (doda) with religious favor. The Eid is celebrated as per the celebrations in other parts of the

country and the sub continent. The holy month of Ramadan is practiced by the Muslim Ummah. There is a huge collection of the contributions like Zakat and Sadqa during the month besides the Taraveeh Namaz being offered in all the mosques of the area. The main functions aaree held at Markazi Jamia Masjid Changa Bhalessa, Jamia Masjid Bharti, Gandoh, Akhraie, Kaakoti Gingota, Jaamia Masjid Gandoh, Jakyas, Kahara, Jitota aand many other parts of the area. Another Eid Popularly known as Bari Eid is celeberateed and sacrifices of aanimaals is done by thee umah. Alms are given to the needy on this auspicious occasion. The main functions aaree held at Markazi Jamia Masjid Changa Bhalessa, Jamia Masjid Bharti, Gandoh, Akhraie, Kaakoti Gingota, Jaamia Masjid Gandoh, Jakyas, Kahara, Jitota aand many other parts of the area. Eid-ul-Fitr and Eid-ul-Azha are the two most prominent Muslim festivals that are celebrated in the state of Jammu and Kashmir. To experience the ultimate Muslim festivities of Eid you have to visit the Kashmir Valley where the majority population is of Muslims. Jammu also celebrates Eid with zeal but Kashmiri Eid is something else. Eid-ul-Fitr is celebrated after a month long fasting of Ramadan or Ramzan. On the day of Eid Muslims offer a six time namaz prayer instead of a five time namaz prayer. It is the most important day of the year for Muslims and they celebrate this day by feasting, exchanging gifts and wearing new clothes. Eid-ul-Azha is the Bakr Eid which celebrates the concept of kurbani that is sacrifice. A goat is sacrificed in every Muslim household on this day. In some places camel and sheep are also sacrificed.

Weekly Islamic Gatherings: The weekly Islamic gatherings are held on the eve of Friday Prayer at Jamia Masjids locates in the area. On this occasion the Bayan is delivered by the Maulanas, and other Islamic scholars of the area (Ulema) about in line with the Quran and Hadith.

Eid ul Milad un Nabi : The ceremonies are held in the entire Bhalessa about the Seerat, life and teachings of the Prophet

Muhaammed PBUH. The seerat ul nabi conferences are held since ages.

Annual and Weekly Islamic Ijtimaa's:

The annual Ijtima's are held in the mosques and localities of Bhalessa regarding the Islamic, Quranic teachings.

Maktabs :

There are hundreds of thee Maktabs almost in every hamlet now and the teachings are spread among the people regarding Quran, Hadith and other fundamental principles of Islam. In most of these Maktabs, the daily ceremonies are held in the mosques and localities.

Annual Madersa Functions and ceremonies are arranged in which the ulema of the state/country reach Bhalessa especially from the Dar ul Uloom Deoband, and other places as a special guests. In Bhalessa there is a growth of Madersa education besides being the conventional teaching as an integral part of the curriculum.

Urs Mubarak :

On the eve of the Urs of different preachers of islam the Dua-Majlis is held. The Urs of the Shah Gayas ud Din is held and dua majlis is held by the people. There is a Maqbara (Mazar) of Shah Gayas ud Din (RA) located adjacent to the Jamia Masjid Changa. It is believed that Gayas ud Din (Gaya Sahib) is buried there. Since some schools of thought has rejected this claim. The fact that the entire area of Changa Soti and other areas of Bhalessa were engulfed under the deadly flood of the 1988 which eroded all the agriculture land. The fact that Bhalessa was visited by the saints like Gul Shah, Peer Mahi ud din, and many others since time immemorial. There is a Madersa behind the Jamia Masjid Changa named after Shah Asrar ud Din (RA) of Baghdad whose Maqbaraa is located near Chowgan kishtwar.

Majalis-I-Ulema and Anjuman I Islamia Islamic Court: The Majlis of Ulema is held annually at these places which are addressed by the ulema of the different parts of the country and Kashmir too. The majalis is attended by the large number of the masses and the thrust is on the Islahi Muashra, and other fundamental principles of Islam. There are other organizations at work like Anjuman I Islamia a confederation of all the schools of thought enganged in several public issues besides the construction committees meant for Eidgah and other construction purpose.

Dawah Gatherings:

A habitation to habitation Jamaat of Tabhligh (Society of the preachers) is visited to impart the teaching of the Islam, and make the people familiar of the six fundamentals of Islam. This transnational sunni Islamic movement (Tabhlegi Jamaat) is prevalent in Bhalessa and is exhorting the fellow Muslims to return to the practicing their religions per the teaching of Prophet PBUH. Other schools of thought are also engaged in the Islah I Muashra, and other aspects. The Majlis is held in every locality and people are invited to the Namaz and other fundamentals pillars of Islam.

Natiya Majlis:

Natiya Majlis is frequently held in different mosques, madersas, Maktabs and is participated by the large number of the people especially children. The recitation of the Naat is done by the students and is rewarded for the best recitation. Such practice is held at Madersa Jaamia Gunyat ul Uloom Jakyas Bhalessa and other madersas.

Shab I Qader:

The Shab I Qadar (The Night of Pardon) is held at every household and mosques, the Markazi places of Bhalessa and the Prayers are held overnight. Muslims believe that the Night of Qadr comes with blessings and mercy of God in abundance, sins are forgiven, supplications are accepted, also known as Laylat al-Qadr, commemorates the day that the verses of the Quran were first revealed to Prophet Muhammad (PBUH).

Shab I Barat: The shab I Barat is celebrated in all the parts of Bhalessa annually. It is held in almost all the Mosques of Bhalessa. Shab-e-Barat is considered a major event in the Islamic calendar, where Muslims collectively worship and ask for forgiveness of their wrongdoings. It is believed to reward them with fortune for the whole year and cleanse them of their sins.

Urs of Hazrat Ghulam Rasool Owesi

The Urs also known as Ziarats is a typical Bhalessa Muslim Festival. Urs are held on death anniversaries of Muslim priests and saints and generally celebrated in shrine. Some popular Urs festivals celebrated in the region include Urs of Owesi sb etc. These Urs are very popular and celebrated with great enthusiasm despite of the rough weather in the region. It is celebrated in many places in Village Dharevery Bhalessa.

Religious shrines in Bhalessa

There are several shrines like of the shrine of the Hazrat Gaayas ud Din (RA) located in the Change adjacent to the Jamia Masjid Changa. It is maintained by a local committee. Other shrines are also located in Bhatyas and Dhraveri (Maqbara) of Sheikh I Tareeqat Haazrat Ghulam Qadir Ganipuri sb and Hazrat Ghulam Rasool Owesi sb,

Mosques and Madersa’s in Bhalessa:

It is a splendid mosque (Markazi Jamia Masjid) located in Changa Block and covers the entire villages. The block has several Mosques at village level. It had marvelous sample of ancient art of construction. People from far and near come to see It. Greatest gatherings of Muslims can be seen In this mosque on Fridays. It represents the tangible heritage of Bhalessa. **The mosque is** ancient one but has been constructed in a new architectural way and is designed on a new way. The old structure was dismantled. The efforts of the several eminent personalities like Late Ghulam Hussaain Bhall, Ghulaam Hussain Wani (Imam Saahib), Alhaj Ghulam Mohammed Malik sb and the construction committee need a special mention here. Jamia Masjid which was ancient origin was built and the efforts of the then Carpenter Mohammed Maqbool Malik need a special mention. The ***Jamia Masjid*** is a beautiful Mosque In ***Bhalessa***. It is a good combination of artitecture and artwork.

A view of new Jamia Masjid Changa Bhalessa

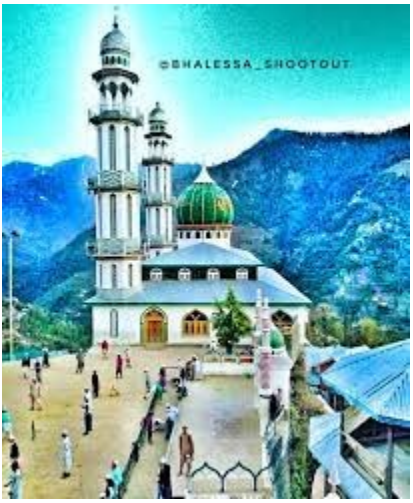
Jamia Masjid Gandoh

An ancient origin Jamia Masjid Gandoh is located behind the foot bridge of Tehsil Headqarter Gandoh. The people from all

the area of Gandoh and its adjoining village's prayers in it. It is a historical tangible heritage of Bhalessa. It is a good combination of architecture and artwork.

Jamia Masjid Jakyas :

The Jamia Masjid Jakyas is located in Akhyarpur Bhalessa in Doda. The mosque is a historical tengible heritage of the area. It is located near the Central Madersa known as Jamia Gunyat ul Uloom Jakyas formed with the able efforts of the religious scholar Hazraat Alhaj Ghulam Qadir Ganipuri. It too has a good combination of architecture and artwork. It is a splendid mosque situated In the town and is a marvelous sample of ancient art of construction. People from far and near come to see It. Greatest gatherings of Muslims can be seen In this mosque on Fridays besides regular prayers by the locals.



A view of Jamia Masjid Jakyas

Jamia Masjid Chilly Bhalessa:

The Jamia Masjid Chilly is located in the Nayabat Chilly which is a part of the chilli pingal Tehsil of Bhalessa and is ancient one. The Masque is build at the central place and people use it to five times Prayer, taraveeh Friday and Eid Prayers besides the day to day Ijetima held frequently. The mosque is frequently visited by the ulema aand the Transnational Tableghi jamaat to spread the teachings of Islam in line with the Quran and Hadith.

Jamia Masjid Kahara :

The Mosque is old one and has a splendid view. This mosque is the representative mosque of Kahara and has a good art and architecture. The Muslim tangible heritage is emanating from this Mosque. People gather in this mosque during Friday and Eid Prayers besides the regular prayers by the local Muslims. There are other Mosques located in Malanoo, Bathri and other places even at village level the Mohalla Masjids are located in every village.

Jamia Masjid Bathri : Locaated in the main Bazzarrof Bathri in Bhalessa is an old Mosque followed by the other mosques at mohaallah level. The Two mosques located in the Baathri bazaar are attended by the large number of the people of the adjoining areas. The Mosques represent the tangible cultural heritage of the area.

Jamia Masjid Kakoo :

Located in village Kakoo is amosque of olden times and is a part of the Islamic tangible heritage of the area.

Masjid Sharief Bharti: Located in Bhathi village of Bhalessa is a olden day mosque aand is a partofthe Islamic tangible heritage.

Masjid Sharief Malik Mohalla Soti : A mosque located in Malik Mohalla is a mosque located since ancient times and is representing the tangible Islamic infrastructure of the area. It is attended for ijtimas, frequent programmeson Islamic teachings and Dawah besides the frequent Namaz.

Masjid Sharief Neeli : A splendid Mosque located in village Neeli Bhalessa is an ancient mosque attended by the preachers.

Masjid Sharief Kilhotran : The aancient Mosque located in village kilhotran is beautiful mosque covering the area of Kilhotran village.

Masjid Shaarief Bisran :The Mosque is a newly constructed one and is the central mosque of that area. Besides Jamia, there is a Mohala Masjid too that covers the large village population. The Jamia Masjid Bisran is newly constructed and designed beautifully and is spacious and supplicants use to pray it frequently. It reprsents the tangible Islamic heritage of Bhalessa. The Masjid is offering Friday prayers too followed by the Ijtima and Bayan besides the Gasht and other Majalis for the propagations of the teaching of islam in line of the Quran,Hadith and Tareeqat.

Masjid Sharief Gurekhra : The Masjid is located in the upper highland of Gorekhra and is covering the large village of Gorekhra in Bhalessa.

Jamia Masjid Gowari : A central mosque located in Bus stand Gowari in Bhalessa is a Mosque where Namaz I Juma (Friday Prayers) are held besides the frequent prayers (Salah).

Masjid Sharief Batt Market Kilhotran : Located in the Market of kilhotran is a newly constructed mosque which covered the entire Bazar and is attended by the people from other areas too.

Jamia Masjid Sharief Soti Know: Located in the village Soti (Know) is a newly constructed mosque fully designed and is a central mosque for the perspective area.

Masjid Shairef Dudwar : Loctated in village Dudwar covering the village of the Dudwar is a mosque

Masjid Shairef Ichair: A highland village located in Bhalessa (Changa block) is Ichair where the Masjid is located and covers the population of the that area.

Masjid Sharief Changa: Masjid Shairef is located in Changa (Pain)

Masjid Sharief Thaloran: Located in village Thaloran village.

There are other mosques located in villages like Kakoti, Alni Gingota, Akhraie, Tawaie, Changa Bala, Diggi, and almost all the villages located in Bhalessa which represents the Islamic tangible heritage of Bhalessa.

Masjid Sharief Gowalo :

located in the high ridge of Gowalo village covering the population of the area. The mosque has splendid view and is a source of rich islamic infrastructure and tangible heritage. Prayers (Salah), and dua majlis viz a viz Bayan and maktabs are organised frequently in it.

Masjid Sharief Dhosa :

Located in Dhosa a mosque is presenting a beautiful view together with the lushgreen uplands and preachers of Muslim umah used to pray five times in it besides the Bayan by the local hafiz, imam, Khateeb and ulema.

Masjid Sharief Neeli

An old mosque located in Neeli village presents a beautiful view. During Ramadan like other masjid shariefs the Natiya Kalam and other Bayan is held in the mosque besides the five

times prayer. The masjid is managed by the local village committee and is a part of tangible heritage of the area.

Masjid Sharief Gorrekhra :
Situated in the upper valley of Bhalessa called Gorrekhra there is a Jamia Masjid where Friday prayers are held besides the frequent Namaz offered by the locals in it. The masjid has now been connected through a motarable road.

Masjid Sharief Thaloran :

At village Thaloran is a beautiful mosque and covers the area of Thaloran. It has a mesmerising view. Bayan and five times prayers are held like that of orther mosques in the area. It is managed by the Masjid committee thaloran.

Masjid sharief Tandla

Situated in village tendla of Chilli pingal area of Bhalessa presents a beautiful view of masjid sharief. The masjid has a architecture work.

Hindu Religious fairs in Bhalessa

- **Kalgoni Mela**

Like the Guddies they come down to plain and barren areas of Punjab during winter. During summer they go deep in the mountainous valley of Bhalessa with their cattle. They carry out business of milk, cheese and ghee. On the occasion of marriage the Gujjars perform their folk dances.

• Traditional Industry like old Traditions of Farming Bee keeping, Honey keeping, Sheep Cattle Rearing, Handloom, Blankets making, Ghee production etc which Contributed to cultural Economy of Bhalessa.MaizeRajmash Ghee Honey Hospitality made the area Famous in the State.

Kod Festival in Bhalessa

Bhalessa is a land where fairs and festivals are held. The festival of Jatra or Kod is having a great significance in all the three tehsils of Gandoh, Chilli Pingal and Kahara. The Jatra festival is havibg great significance in Bhalessa. Kod is the folk festival of Bhalessa celebrated in all parts of Bhalessa and adds colours to the mosiac culture and intangible heritage of Bhalessa. The Jatra is celebrated in the month of september.
The festival is celebrated for four days in Jitota Hindu area with great show , in which village chonwari , Drai Bheja , Ludoo, Knasar , Kharangal and Kandolo arrange food free of cost to the visitors and relatives. According to Tara singh Bhall a prominent social activist the Kud Dance (Dhaku Dance) is mainly performed during night around a bonfire to please their Beer Devta in Bhalessa. So this Dhaku Dance is performed as gratitude towards the Kul Devta for protecting and taking Kul Devta for protecting and taking care of their crops , cattle and other near and dear family members from all sort of natural calamities people of all ages takes parts in this Mela with great enthusiasm.This Jattras Melas are organized by the Hindu Community only and Kud dance is performing all the night round. The speed of dancer changes according to speed of music challa shakti singh by naked fleet divides the fire charcoal into two parts which is a big achievement for visitors. It is interesting to mention here that during turmoil the Bheja kud of Jattras was not stopped dance used to perform regularly In the wee hours.

Kud dance is closed kud is still performed at Bheja Bhalessa under the Leadership of Shakti Singh chulla of Chonwari village.

The famous Kud Dancers are Bhuri Sin gh Prem Singh , Naseeb Singh
Mahashwar Singh , Behari Lal, Bagmal , Pawan Kumar kapul Dev , Milak Ram, Pardeep kumar , Boj Ram , Kalyam Singh. Kud is also celeberated in all other villages in Bhalessa with great pump and show.

In the town of Bhalessa and its hilly roads, there are number of holy places and memorials. The devotees start their pilgrimage to these deities and perform Kudd.

Picture showing the popular Kod (Kudd) being celeberated in Bhalessa

Dhakku is religious in inspiration and characteristically devotional in nature. The dance Dhakku is performed by large number of menin the form of dance. Despite of the fact that large numbers of people participate in the dance, a complete synchronization in the hands and feet is seen with elaborate, rythmatic movements and planed steps, backward and forward. Dance is performed in three stages depending upon completion of a particular ‘ TAAL '. First stage is smooth and consistent in movement, which is called ‘DHAKKU'. The second stage called ‘DHORU DHAKKU' where in the movement gets accelerated and in the final stage called ‘LAASTI', climax of the dance is reached and spectators gets into ecstasy. Instruments used; In the course of dance are Dhols, Flute, Bells and historical important instrument ‘NARSINGHS'.

DHAKKU is performed on a special occasion called ‘KOOD' which signifies the annual religious festival of the people, somehow similar to the ‘MEL' gathering of other places in JAMMU. KOOD is celebrated once but on different dates at different places. There is a central camp fire in the night, around which the DHAKKU is performed. Both cultural assests: DHAKKU and KOOD find its religious importance in vast areas from Lahul-Spiti, Pangi of Himachal Pardesh to Duddu, BasantGarh and Ramnagar area of Udhampur including Bhaderwah, Doda, Kelar, Padar and other.

CHANDI MATA KANTHI DHAR SHRINE BHALESSA

KANTHIDHARMELA is the most popular Yatra Cum Melacelebrated in BhalessaDoda which has been stated Since 2004 by the Key People includingPresident IsharLal, Vice President Dewan Chand, Member PremLal, Late PatwariJagdish Raj, and Incharge of the MelaRetd. Inspector Khem Raj. It is believed thst He once upon a time about 200 years ago the Village of Gurekrah (Bhalessa) was destroyed many time due to snow avalanche. The people of the area were in trouble due to this uncontrollable problem.Once the avalanche came and a little girl (Kanya) was seen by the villagers. After that people of the area approached to the two famous devotees of goddess (Chellas) namely Waziroo from Katoti (Bhalessa) and Harillu of Kanser (Bhaderwah). They suggested the villagers for installing a temple of Chandi Mata at Kanthidhar Top in order to avoid further damage in the village. People of all religious community accepted the suggestion of Challas and installed a TRISHUL at there. After installing a Trishul at there, no further damage occurred in the village. KanthidharMela is a mark which symbolizes the communal harmony of the area that every community takes part in it.The Scenery of the place is so beautiful that every vicinity view from there looks like rose petals. Mountains of Kishtwar and Himachal Pradesh boundaries are clearly seen from there.

The cooperation andassistance by the Local administration and security forces for the interest of Mela and Public isremarkable. Mela is providing a source of income to the locals. But unfortunately tourism department has ignored such area which is very pleasant in attracting for attracting the tourists. If tourism department shows interest in developing the area, the act will prove wealthy both for tourists as well as locals for earning. The dilapidated kaccha footpath from village Gurekrah to Kanthidhar shrine is about 5Km that must be concreted to avoid accident in rainy days.”

Rang Mela :

The fair " Rang "to be celebrated in Bhalessa annually. The mela Rang has been going on since ancient times to commemorate its total deity by the people of Sanatana Dharma. Rang is mostlycelebrated in Chilli and dhossa in Bhalessa. In rang folk dance is presented in front of everyone inside this fair, its costumes give a new color to the culture of this place, hence this fair has been given the name of "Rang.".that means color.The features of this fair is that as much as snowfall occurs, the people of this district reach these mountains from far away to see this fair and its culture.

Picture showing the Rang Mela celeberations by locals in the month of December

Bheja Mela : Bheja Mela is organised at Jitota with zest and Mela is marked with running over the fire. It is a traditional mela organised by the locals which is popular in almost all over the state.

Beer Choo Waterfall Devta (Bheja Mela of Beerdevsthan) is the Biggest Night mela of Dist.Doda held at Bheja is of cultural importance besides its lush green and tourism potential. The Waterfall is most popular as far as the tourism is concerned. The location is of religious importance as the waterfall is named after the Bir Devta. The annual festival is held in summers in which people from all the districts of the state participate and enjoy it besides doing BirDevta Puja at this place.

Mehal Nag puja is another festival which is annually held at different places of Bhalessa.

Kalgoni Temple: There areseveral temples in the vernacular style in Bhalessa area, some of them are at Bheja and Gandoh. The main temple Kalgoniis located at an idyllic location on the top of a ridge, providing a magnificent panoramic view on all sides, yet most of the Naga temples in Bhaderwah may be found surrounded with thick deodar trees, away from the habitation. Named after the major stream of Bhalessa “Kalgoni’ which straches from “Kansozoo” and merge into the chenab after. The Kalgoni Temple remained all along a source of Hindu Muslim amity. For surrounding of this temple is virtually bald. In front of the temple, at a distance, is a raised plateform (Chabutra). On it, stylished iron tridents and other votive objects are piled. The temple is placed on the raised square plinth. The roughly wrought square wooden pillers support the steeply pyramidal structure of the roof, which is covered with the corrugated iron sheets topped by a chiseled wooden pinnacle..

The temple at Kalgoni in Bhalessa has undergone considerable renovation by the management of Sanathan Dharam Sabha in the few years that make it look a bit outlandish and stand apart from its genre in general appearance, but in essence, it hardly differs from them.The sanctum occupies the central area, leaving about a metre wide open passage all around for circumambulation. It is enclosed by the wooden four walls.TheKaali Mata temple in Kalgoni is surrounded by Mosques, Shrine of HazratGayasUd Din (RA), ancient Hindu place like Durga Mata Cave in Khaljugasar, and Mehlwaar, are really a great mortars for cementing this age old tradition of living with peace and botherhood.A fair is held at Kalgoni Temple in the month of Bishakhi where the local Muslims and Hindus celebrate the same as a common venture. Holy places could be promoted to conduct the tourists to historical places like Naga Temple of Kalgoni as well as in other village temples.

The Jamia Masjid Changa and Kalgoni temple are historical one, the ties between two communities has had maintained owing to such monumental holy places of Hindus and Muslims. Kalgoni Temple is excuted by Sanathan Dharam Sabha Bhalessa. Here is an Aman Committee aims at creating peaceful environment in the terrain. The committee has played a key role during turmoil. Both the communities pledged to live and protect one an other from nefarious designs.

Interestingly, for the last five years, things began limping back to a semblance of normality in Bhalessa. The people of both the communities sit sare a common festivs in these holly places, there are secular hindu leaders, as well as secular muslim leaders who represent their own communities in line with the religious guidelines to protect the age old tradition and culture. On the eve of ID, Deepawali, Holi, Ramadan people are hosting function for each other.

Others Melas of great cultural importance are Chawand Mata Mela at Jitota, Jatri Mela, Mehal Nag, Chowandi Mata of Kakoti, Mata of Khaljugasar, Kalgoni and Mata mandirmela's of

Kalgoni, and other areas.These festivals are of rich cultural importance besides a tourism potential.

Gujjar Folk Dance:-

Gujjar and Bakerwals are nomads. Like the Guddies they come down to plain and barren areas of Punjab during winter. During summer they go deep in the mountainous valley of Bhalessa with their cattle. They carry out business of milk, cheese and ghee. On the occasion of marriage the Gujjars perform their folk dances.

Chapter

Descriptive Grammer of Bhalesi (Bhali) Dialect

Two sub Dialects of Bhalessi

Vowel System

1) Vowel system in Bhalessi shows the tendency of glides or diphthongal vowels which has been a striking feature of Bhalessi dialect. There is noticed a diphthongal vowels of delicate pronunciation like i.e, cf.past participates.

Northern sub Dialect	Southern sub Dialect
Bhoi	bhoi (she became)
Khai	khai (was eaten)
Zai	zai (was said)
Zai	zoi (were said)
Ai	aI (she come)
Ai	Ei or Ai (those women came)
Gei	gEi (she went)
Gei	gei those women went
z1:I	zi (she or they lived)

2) Nasal vowels: - The studies also reveal that again the northern dialect of bhalessi has a nasal vowel whereas

the in southern dialect we notice the non nasal vowel system as far as Bhalessa area in concerned.

North	**South**	
Ghoreu tir	ghoreu tir	(The eye of the house)

The northern dialect shows the loss tendency to Nazalization than mat of the southern dialect.

3) In the southern part of Bhalessa a distinctive gender from to neuter adjective as (mi, 'rullu' mathe inam pau' 'this good boy got a prize. Here the adjective *rullu* good is the remarkable feature and maintains the neuter ending u in the oblique case. In the northern dialect this case in optional and there is no neuter ending the examples of the above sentence can be pronounced as *Tni rulle mathe inam pau*

North	**South**
Ini rullu mathe inam pall	tine rullu mathe inam pau

4) In northern sub dialect of Bhalessi we can notice the wide use of post position **dhlAkh** in the sense of towards the south has lakh instead.

North	***South***
Ghore dhlAkh	Ghore Lakh

5) In Bhalessi we can see conjugation of the present lence of verb ending in vowels, the southern dialect has a tendency to nagalize those vowels but not so much the

North	**South**
Dnutu/sweep	Zutu/speak

northern thus the following are the examples.

If we notice the conversation of a father and a son the father says **zitu,** the son said **zitu**, the tendency to this form of nasalization seems to be wanning in the northern dialect has the nasality.

6) On the conjugation of feminine first and 2nd person plural present tense of the verb substantive, the northern dialect has a very delicate I as final but the southern dialect has revealed me sounds vowel ending.

N.	ahom	we are	a both	you are
S.	ahom		a both	

There seemed a difference in term of the conjugation of the famine present tense.

Present tense of feminine ***of khanu to eat.***

	Sg.	**Pl.**
North	Khatia Khatia Khati	khatia m khati khati
South	Khati Khatis Khati	khati m khati khati

Present tense feminine **kutnce** 'to beat' in the north and southern sub dialects of Bhalessi is as under.

	Sg. **Pl**
Northen Bhalessa	1. Kuttia kuttimi 2. Kuttisi kutti 3. Kutti kutti
	1. Kutti

Southern Bhalessa	kuttim 2. Kuttis kutti 3. Kutti kutti

There has been use of I instead of e in the northern sub dialect of Bhalessi North not only shows the nasality but also there is a complete change from e to c.

Pl.

North	1. Itim-(we women come) 2. Iti 3. Iti
South	1. Iti 2. Etim 3. Eti

The northern dialect shows the diphthongs e.g.,

North	Eijonu-I shall come Eijoni-I (women shall come)
South	Enu I shall come Eni I (women) shall come

7) There is a complete distinction between the kinds of future in case of the northern and southern dialect of Bhalesi (Bhalli).

E.g, the future of near place and the future of distant place.
The future tense 3rd person plural of Bhone to be in the southern dialect in Bhon only. But in case of the north there are two forms.
1 and 2 bhoe, Bhol is referred for a distant place another example is khal (meal) and khan (meals) khan is used when we talk of a distant place and khal is med when we refer to the nearer place.
Conjunctive participate in northern & southern Bhalessi.

Northern	***Southern***	
Bhui	Bhuita	Having become
Khrija	Khrita	Having eaten
Zoija	Zoita	Having spoken
Zi	Zita	Having lived
Geih	Gehita	Having gone
Dei	Deita	Having given
bissi	Bissita	Having sat

There is an addition of a in the north in south 'ita' is a regular ending as far a conjunctive participate of the both sub dialects are concerned.
The older stage of language is preserved as far the northern dialect is concerned in term of faminine ending and glide sounds. Bint in conjunctive participate has cultivated older session and has progressed further them the southern dialect.

The Vowel system in Bhalessi Bialect

Indeed, there seemed an indication of the plural number by closer vowels. Thus pleural of 'ghori' mare is 'ghori' this is the argue feature of Bhalessi dialect the I in the singular is not only short but also very tax something like baby. There has been occurrence of I and I in the diphthongs, which is regarded as the striking feature of Bhalesi dialect.

Singular		**plural**	
gEI	she went	gei	they went (fem)
khai	was eaten	khei	were eaten (fem)
aI	she came	ei Ai	they came (fem)

In Bhalessi dialect the vowel system shows the tendency of *crumbling* especially an older stage of the language. In the perfect participate the vowel system is full of glides and dipthongs. E.g,
Khauwou, kioru, AUWRU, NIAU.

Cases of Illusion in Bhalesi Dialect

The case of elision is seen in bhalessi as there seen elision of both r and e. Bhalessi shows a great tendency of elision redmotion and contractions of vowels. EI is reduced to A Zatthani wife of husbands elder brother the masculine form become ZEITH. 0 is reduced to U in Cudde 'fourteen Dipthongs which are arising from the loss of iomds is a unique feature of Bhalessi.

AHAU with -8th, AtthEi, athwi particularly we can compare as follow.

rseI	ghore	our horses
rseI	ghara	our horses
rsEI	ghorI	our mare
rsei	ghori	our mares
rseu	ghar	our house
rsEU	ghoro	our horse

There are in the above sentences the delicate forms and the varied shades of meanings of diphthongs ei, ei EI, eu, EU. In Bhalessi dialect there is noticed the reduced o corresponds to AO of P. Soki 'co-wife P.L Saokan. It corresponds to au in lori a stick made up of fresh branches of a free lauri.
In Bhalessi dialect we have also seen the au or AO is reduced to Φ in

E Φ bbi, ''24'
E Φith 'the day suiceeding the day after tomorrow.
Caoth 'fourth day'
E Φr-four

In Bhalessi we notice the contraction of vowels to a large extent which is the striking feature of the dialect. There seems the contraction due to the partial elision of sounds in nasalized vowels like MaS-'Man'.
We can note the elision as in the following words of Bhalessi dialect. The elision of w.

E.g Lo, Lowa 'fox'

In few instances the long as is found in words

e.g, machrlr-Honey bee, manu-frog
in Bhalesi we can notice elisions in past participate e.g, bho, past participle of bhonu ‘to become’
the elision of u, hs can be noticed in Bhalesi.e.g, bizhnu, to wake up’,

Lo-iron-‘Lahu’ (loha)
Bao-baI (stale)

(A) is very back vowel in Bhalesi and it becomes impossible to decide whether it should be transformed as A or a e.g, ***matthu ‘boy’ may be transcribed as mAtthu.*** The actual sound heard is as back as the A by gharo ‘pot’.
(A) vowel is longer than the A in Bhalesi.

e.g, dat- Bullock
dlatI-sickle
ghass-grass
Dan-dowry

(I) At the end of the words I is used. It has very open sound and resembles the final vowel of English word ‘baby’ e.g, bish, titter Sing ‘horn’

(i) has a close and long sound in Bhalessi
zi-live, bi-seed, ghori, bi-ementy

(r**) r sound** like r in the english word bed it is most prevalent vowel in Bhalessi dialect and represents the unique feature of Bhalessi.

Zetri-how much
Zemmu-fruit name
Bhegti-name of dance
Metti-clay

Sometimes corresponds to A of other dialects as in Leddu-a ball of sweets

Kethi-katthi

(e) Used in certain grammatical ending like ghore, pite.
(E) it is a more open and a longer sound then e. E is very common sound in Bhalessi

Zeth-Month of Jeth
Zhero-cloudy weather
Dher-heap
Denu-to give

Φ Φ is a close back vowel in bhalesi. It has u-line sound at the end of the word.

mΦthu-churning stick
S Φbbi-24

Sor-4 kour
Sottri-34
Sore-16

(rrr) r is close back vowel in Bhalesi lice the vowel in the first syllable of the German pronunciation of London.

Rotto-Bread
Angali-finger
R is a longer sound

O is the back vowel pronounced like the following ghoro, akhor, asoj, lori

(U) A short lax back vowel and in pronounced like the vowel in the english word 'bull' though it has a closer sound. Buznu to understand, Sudd fourteen

Appunu-one's own . sometimes there seem reduction of o as in guhal-shall for cows.

(u) A long back vowel and a tense and is pronounced like english word 'moon'

e.g, bhist-evil spirit,
bhuddi-old women
Jutti-shoes

(J) has a shorter sound e.g, syani, dhyiya etc.

A very particular feature of Bhalessi is the diphthongs of a wide shades of meanings. The diphthongs like EU, EI, ei, eI with delicate differences in forms have different meanings will be indicated in the following examples:-

-ghorEU khur-the horse's hoof
-ghoreu tir-the horses eye
Ghorei zang-the horses leg
Ghorei tira-the horses eyes

The dipthongs AI sometimes corresponds to A or other chalests as in

hAIdI 'turmeric-haledo 'turmeric'
bhei-Bhai (ei corresponds to ai)

The dipthongs Ei seems to be preservation of middle Indian diphthongs in numerical like PanSei-25

E1 corresponds to ai e.g, SattEI (27',-states

The diphthongs Φu occurs in m Φus 'husband mothers sister m Φusi-mothers sister.

Φi is found in certain grammatical forms e.g, in biS Φi-had sat. z Φita-having said.

Nasalization of Vowels in Bhalessi

The light traces of nasalization is the final vowel of the words such as

gAU, neu-foundation, Lo-iron

The vowel of the root ga-'to go' is nasalized in gahanu 'to go'

gahanu-going (gianu)

This type of nasalization is found in Bhalesi.

The partial de nasalization is seen in bhalessi dialect.

Consonants: The Striking Features in Bhalesi

O I A I, is often dropped in the inter vocalic portion which is the most striking feature of Bhalessi dialect. In Bhalessi there seemed after the dropping of the same e.g, Kao 'black', all other Indo Aryan dialects show in the corresponding word for black. In Bhalessi the occurrence of tl and dhl is already well known. There is an aspiration of an initial consonant as indicated by the following work.

In KhIrknu 'to fall' khirkanu 'to fall' khilo 'a small pole'. In Bhalesi we can see the traces of the change of dental into retroflex consonants.

E.g, ThArk 'trembling of hands and feet.

The Plosives:- there are noticed severe plosives in Bhalessi dialect corresponds to b. bi (seed) to biS (Bish) (sit) bi '20' it also goes back to a prothetic v in bullu 'owl' through vullu. If corresponds to 'BIUnza '52'.

The plosive mentioned above which is not an affricate is a rare sound which is found in Bhalesi.

In Bhalessi we also notice the plosive of 'ch' which occurs rarely and is a striking feature of Bhalesi dialect.

The plosive 'ch' occurs rarely and corresponds to 'ks'

E.g, machalI 'HoneyBee'-maksika

Chaho 'ruin' skr ksaya

Occurrence of the consonants of tl,dl, and dhl in Bhalesi is known.

The afficate in Bhalesi

In the Bhalesi dialect we notice several affricates like E, Eh, z, and Zh
e.g, chassrr, rpac, ‘indigestion’
cancari ‘bee’ Eakro ‘the Cakor bird’
Eh also goes back to its in mAchrlI ‘fish’, Ehetto ‘winte’
Z goes back to Skr, J in Azz ‘today’ Zang ‘leg’

The Nasals

We can find a nasality in Bhalesi e.g, nill, nilo Blue, foundation. There is noticed a consomental nasal in some wards like bao ‘left’ The treatment of ‘I’ in Bhalesi is unique E.g, ba ‘hair’ Brai ‘might meal-biyali
Na(1) a water channel which brings water into the flour mill or barred of a gun.
‘Sal’-wife’s sister H.Sali
R is sometimes substitute to 1 in the Bhalesi E.g, rEhon ‘garlic’ B.Rasun O.Rasuna, skr-lasuna.
Kurhari ‘are’, H.kulhari
Sometimes in Bhalesi we can see the rr which occurs far l E.g, ‘neeru ‘mongose’ skr. Nakula, k. nyaulo, A.B. neul, N.nyauri.
Phurru-flower (here in bhalesi there is l twice occurring.
L is a reduced form of dhl in the post portion lakh ‘forward’ in the southern dealer the corresponding form in the northern dialect being lakh.
In Bhalesi we also notice the inter vocalic ‘l’ which is maintained in few words like

Gu’hal-stall of cows
Balu –nose ring

R in Bhalesi

Initially r corresponds to skr. R, as in ruppelo ‘silver’ rufnu ‘to be angry’, rATT ‘blund
In Bhalessi there is loss of r in Bhalesi in the genitive case, ghoreu ‘of the horse’

S in Bhalesi

Bhal S corresponds to skr. S, as in Saddnu ‘to call’, daf ‘ten’ it also corresponds to skr. S as in Sa ‘six’, baghu ‘to cry’ Jario, ‘Mustard’

‘h’ in Bhalesi

It indicate in various forms in Bhalessi
Hanthnu, ‘to walk
Hirnu ‘to go’

Consonant Groups

The important feature of Bhalessi dialect is the group of consonants. The Sanskrit nasal voiced consonants is changed in Bhalessi into nn, a nasal voiceless consonant remains unchanged in the dialect. nt in dAnt ‘tooth’ Anter ‘inside’ Antral ‘the inner side of the house.

nk in Kankan ‘bracelet’
kAnkal ‘poor’
kankei-‘eomb’

ng remains unchanged in Bhalessi E.g Ang ‘limb’
in Bhalesi dialect
sy becomes SI in the northern sub dialect of Bhalesi, S in the southern dialect, as in aSI ‘month’ (north) as ‘(south).

Word Building in Bhalessi Dialect

Various suffixes are prevalent in the bhalessi dialect we can notice the suffixes, the oceasional modification of rI and ro
e.g, guar-A temporary hut for cattle’s

Najnu-to runaway
Hrlari- the handle of a plough
Sepru- pus in eye

r is another suffix which forms several adjective words in Bhalessi E.g.
Zhan’ghatrr ‘forward in walking, adventurous
Zhang –leg
Khednn-to play

In bhalessi the final penul timate l, often in the form –al , -alo,-rllu, or-lu is another suffix in Bhalessi.

E.g ***Kukrial 'the dry stock of maize crop from kukri (maize)***

Girellu-Bird (sparrow)

Genrlls –Honeybee gan also means honeybee.

There is a modification being noticed in final-r like –ri, -ru, -ro forms abstract norms & adjectives.

-kajar (blackness) from kao 'black'.

nilIar 'blueness or greenness

Zageru 'A festival)

Sometimes k is added from noun or to extend a verb

e.g, Sirk 'double swing' from sinu-to sew ghulknu. 'to be dissolved'

-t is sometimes added in bhalesi i.e, heut –winter

Suffixes –a, -a,- rha, rI, -talia, -ria and –tAnia are added to form several adverbs in Bhalessi.

Keisa-when
Keisa kaisa-sometimes
Sanna-in evening
Zehra-which ever way
Kurha-which way
Tehra-(remote) that
Eri- here
Kori-where
Zetalia-At every time
Lettalio-ut that very time
Zetamia-when

There is noticed the diminutives in the bhalessi dialect by the addition of a final –uttu, -rttu, -rru, -lu, -rl, and –rllI

Nasuttu- Bean of a spinning wheel
Kukretu-young ones of a hen
Buklu –kidney
Guhalri- A small cow small ch

Number system in Bhalessi

There are two numbers in the Bhalessi dialect i.e., singular and plural. There is a formation of plural which is intricate and it becomes important to consider same very closely.

An bhalessi we can see few irregularities in masculine nouns. The nouns or adjectives which ending in o form their hommative plural regularly by changing the ‘o’ into e, as.

Ghoro –Ghore (Horses)

BAgro-BAgre-field

Neuter Plurals

In Bhalessi there is a formation of neuter plurals which are more intricate. The neuter nouns ending in consonants add a final to from the plural.

Singular	Plural
Prt-	Prta
stomach	Petta
PEt (belly)	ghAra
Ghar (house)	

Formation of feminine plurals in bhalessi plural number closer vowels is substituted for more open vowels in a singular.

Singular	***plural***
lAri (she faught)	Leri
mAri ‘she died’	‘meri’
gEi ‘she went’	gei
khaI ‘was eaten’	khei
Zi ‘she lived’	zi
Ai ‘she come’	zi
pEi ‘she lay’	pei
BhoI ‘she became’	bhui
Zei	zωi
Papri (Butter fly)	papri
machrlI (honey bee)	machrli
kabli ‘Potato’	kabli

dIhari ‘day’	dIhari
Angoli-funger	Angrli

Feminine nouns ending in the vowels 1, AU, EU and those ending in consonants, form their plurals by the ending –a.

Singular	***plural***
bhi (a very small nee)	bhia
gAU ‘cow’	gaua
geu the pine apple	geua
goi Apple	goia
Las ‘rope’	Lasa
gALL lake	galla
bher goal/sheep	bherra

The vowel is the first syllable of a word undergoes change when the word becomes plural.

e.g,

-Sangli-chain-Sengli

-mAti-Much-meti

kAtt-female calf of bafallo-ketti

rotti-Bread-rutti

fori-pain-fœri

kofi (key) kuji

futti (shoe) futti

The feminine nouns terminating in diphthongs ending in –I form their plural by the termination -:-

Singular	Plural
Kor ‘Girl’	kuia
Sal ‘wife sister	Saia
Nar ‘rivult’	naja

There is a formation of nommative plural by the termination ‘c’.

Singular	Plural
Rat ‘night	rati
Pakhor ‘Arm	pakhori
Bhen-Sister	bhEni

In Bhalesi we can notice several feminine plurals which are irregular:-

Sikknu 'Mother in law'	Sikkhu
Pakh-wing of a wird	Pakhu
Zang-leg	zeng
Zai-husband, sister	zeia

Cases in Bhalessi language

It has became very difficult to examine the actual case in the Bhalessi dialect but still we came to conclude that in bhalessi we have oblique cases which are regulated by several post positions. In most cases there seemed that oblique case with singular ending in bhalessi e.g., -e is used, whereas the in other oblique cases the singular ending in –Q is used.

It becomes very complex to differentiate between the different types of post positions as most of them have the same meaning. Some go with the oblique case ending in –a the exact cases in bhalessi are subject to the more rigorous research. The following are the features about these proportions which may throw light on the nature of these cases in Bhalesi dialect.

I. Post position with which the oblique case singular ending in –e is used:-

-lei-for the sake of
Ghore-Lie 'for the sake of horse
-Antra-out of
-ber-near
-kAni-near
-naje keni-near the rivult
-pur- on
-ghore-pur-on the horse
-maz-inside, ghAreMaz (inside the house)
-biria-Ghare biria
Zi-far the sake of

II. Post positions with which the oblique case singular in –a is used:-

-'heri' –(Purpose) –naia heri for the barber

-heri-from Naia heri aAra afraid of the barber

-Ber-outside. ghAre bEr- outside the house

-keri-thaw. (comperative) mEu ghoro use ghora keri rull o E

'My horse is better than his horse.

The above propositions indicate the complexity of the problem, apart from the certain post positions which are prevalent in bhalessi e is the termination of the dative, a the termination of ablative, this without using any post positions one can say Ghare gaha-go to the house (dative). And Ghare Niggi Gaha (Getout of the house) (ablative)

If –e is the ending of the dative and –a the ending of ablative why it is said.

nale lei –for the barber, but naia heri for the barber?

Both the propositions in the bhalessi are having the same meaning but with one the oblique ends in –e with the other the oblique ends in –a this is the biggest complexity to define the cases/post positions in Bhalessi dialect.

-the post positions heri is in puzzle how heri has come to have 80opposite meaning as 'for the sake of' and afraid 'of' or 'from' its etymology is very obsecure the conditioned further research. There seemed several complications in cases. We inst follow the usual scheme of cases as observed in the grammer of indo Aryan or pahari languages there are several similarities in case of the forms of several cases in different dialects E.g,

The forms of birth Nommative and the Aceusative are the same as in Bhal. Bhad. And khas

	Singular	***plural***
Nom :	ghoro. 'horse'	'ghore'
Ace:	ghoro. Horse	'ghore'

- We agent case her the following terminations

	Singular	***plural***
Bhal	e	E
Bha	e	e
d	e	e
Kha		

s		

The dative has the following terminations in three dialects.

	Singular	plural
Bhal Bha d kha s	e e e.ni	rn rn eni

Examples:-

Bhal Bhad khas	ghore ghore ghoreni	ghorrn ghorrn ghoreni

In Bhalesi we can see the addition of several post positions like –lei or heri to denote the purpose in Bhalessi.

e.g., ghore lei, ghore heri (for the horns)

In Bhaderwah we can say ghore JO or ghore JAU far the horse.

In Genitive case the Bhalessi vowel ending are very complicated owing to the loss of a previous inter voealic ‘r’ and ablellt r. i.E.e,

Gentive singular:-

GhorEU, ghoreu, ghorEI, (Bhalesi)

Ghorero , ghorEru (Bhaderwah)

Gentive plural

Bhal:- GhorkEu, Ghorkeu

Bhad:- Ghorakero, Ghora Eru

In the genitive case there appears an adjective.

The ablative in Bhalesi has the termination –a as ghora ‘from the horse.

Pt. ghoran:

In Bhalesi we can add several postpositions e.g,

Singular:- ghorakeri, ghora-barria, ghorankenia

In Bhalesi the locative case has the oblique termination –e to which –Pur (on)

-mAz, or –Antrr (in) is added as ghAre pur on the house ghAreMaz or –Antor in the house.

-the vocative has sg. –a, pt. –o for mase and io for neuter nouns, sg e pt. io for feminine nouns E.g,

Singular		***Plural***
ghora mattha ghoriE	O horse O boy O mare	ghoro mathio ghorio

Declension in Bhalessi

The general characteristics of Bhalessi are declension as already noted under the vowel system.
There is noticed the varying use of vowels I and i the later in oblique and plural of diphthongs of various shades of sounds and meanings formed by the loss of inter wealier and the maintenance of the gender form in neuter adjectives as ***rullu mathe or rullu mathe*** by the good boy.

Verbs in Bhalessi: Conjugation

In the Bhalesi there is a presence of traces of ancient termination in the first person and second person regular of conjugation of the present tense.
Present tense bhonu: 'to become'
Masculine:

Singular	Plural
1. bhotu	bhotrm
2. bhotus	bhote
3. bhoto	bhote

Neuter third person singular bhuto pleural bhoto
Feminine:

Singular		***Plural***
1. BhotI 2. bhotIs 3. bhots	South bhutIm Bhuti bhuti	North bhutiom Bhuti bhuti

Khanu: ‘to eat’

Masculine

	Singular	***Plural***
1.	khatu	khatrm
2.	khatus	khate
3.	khato	khate

Neuter third person

Singular	***Plural***
Khatu	khata

Feminine

	Singular	***plural***
1.	khati (North ending –Ia) (south) khatia	khatIm
2.	khatIs (north ending –I only	khati
3.	khati	khati

Enu ‘to come’

Masculine

	Singular	***Plural***
1.	Enu	Etom
2.	Elus	Ete
3.	Eto	Ete

Neuter third person:-

Singular	Plural
Etu	Eta

Feminine

Singular		**Plural**
North		

1. 2. 3.	South EtI (North ending –Ia) EtIm EtIs (North ending I only) Eti EtI Eti	ItIm Iti iti

Gahanu 'to go'

Masculine

Singular	**Plural**
1. gahrtu	gahotom
2. gahrtus (north ending o only	gahote
3. gahoto	gahote

Neuter 3rd person

singular	***plural***
gahrtu	gahrta

Feminine

Singular	**plural**
1. gahrtI (North ending Ia) 2. gahrtI (North ending I only) 3. gahrti	GahrtIm (south) Gahrtiom (north) gahrti gahrti

Kutnu 'to beat'

Masculine

Singular	***Plural***
1. kuttu	kuttom
2. kuttus	kutte
3. kutto	kutte

Neuter 3rd person

Singular	**Plural**
kuttu	kutta

Feminine

Singular	**plural**
1. kuttI (N. kuttra)	kuttIm, kuttIms
2. kuttIs (N. kuttIsI)	kutti
3. kuttI	kutti

Authorities: *The Descriptive grammer of Bhalessi has been complied keeping in view the door to door speaker survey viz a viz the grammatical features of "Ghramme Bailey, GA Grierson and Dr. Siddeshwer Verma.* The author has solely depended on the Lingistic survey, CIIL Experts, and the faculty members of the CIIL Mysore for assistance and guidance in gauging the description.

Chapter

Antiquities of Bhalessa- Grants in Takri:

Archeological record on bhalessa reveal several grants especially the grants of Dhoks, Dhars andother places. Someof the records found in Takri is listed as under ;

Grant of Dhar (High altitude mountain pasture) of Mahad in Bhales to Bhägsi.

The correct date of the Copper plate/Sanad is not available. The Archives records have a wrong date assigned to the grant. The time of rule of Daya Päl

1. H.P.H.S p. 626

2. Ibid H.PJ.K.B. P.180

3. Courtey Archives

The historical Mehad Dhok (Dhar) lies between 1790 to 1810 A.D. Whereas the official record tells its date as Il Katik Samvat 1913- ? Actualy II Kartik samvat 56 must be written on the documents which the compiler of the records took out as Bikrami and not as Laukik era. On calculation it comes out to be 25th of Oct 1780 A.D.

Translation of Maharaja Daya Pal of Bhadarwäh Patta dated 11th Katik, Sammat 1913.

By the command of Wasdev (God) we have grareed the Dhar of Mahad (Bhales) to Bhigsi to whom i was graned befoe. We had given this Dhr to Bhagi It is now again grated to you, you should grae your sheep a your fore-fathers have been doing. This has been wrinen by Bakshi Tika Ram by order of Maharaja Sihib.

Grant of Land to one Sipar Thäkur by Chota Raja Zorāwar Singh.' Sipar Thäkur belonged to Bhatiás illága of Bhales.

The copper plate is dated 24th of May 1841 A.D. where as in the Archives records it has been wrongly recorded as 11 Jeth 1917. (Laukik-17) Grant of Land in liue of Rs. 10/- and one sheep by Zoräwar Singh younger brother of Raja Çadat Singh of chamba. Jorawar Singh was the Titular Rajä of Bhadarwäh uptill 1845 when he died and the principality was confisticated by Guläb Singh of Jammu.

The Language of the Patta as per Archives records is Dogri. The script of the patta is not traceable.

Grant on lease of one high altitude pasture (Dhar) by Laj Singh at Dharit Chilli Bhalessa

The archeological evidences reveal the above Dhar of chilly Bhalessa which comesunder the present day chilli pingal Tehsil

of bhalessa. The takri record reveal the following evidences of the Dhar which has been given to lease by Laj singh which has been granted to the dido Jugani by the kardar of Bhalessa in lieu of the presence of one goat.

It is dated Samvat 21st Jeth pravishta 10 corresponding to 23 rd of May 1845 A.D. In the Archives records it has been wrongly reckoned as YOth Jeth Samvat 1921 A.D. The samvat corresponds to 45th year of corresponding century and not the Bikram era or AD.

Dhâr of Dharit Mun in Chili Pargana of Bhales was granted to Dido Jugani by Kamdar of Bhalesa in licu of annual present of one goat to be given at Thara Bhadarwah.

Dhar Known as Dhret Mun *"Kali Nagwali" lying in Pargana Chili* has been granted to one Dido Jugani'. One goat should be recoreved from him annually at the Bhadarwäh "Thara" (Court)

Translation of a Patta, dated 10th Jeth, Samuat 1921, granted by Mian Piar Singh, Wazir of Raja Zoráwar Singh.

To Laj Singh, Kardar of Bhalesa.

Naurengiri and Guntrer;

The historical takri record also reveal the antiquities of Bhalessa e.g Naurengiri and Guntrer.these are in present day pronounced as Nora gowari and it is believed that the **Guntrer here refers to the gasheer top of Pingal illaqa both these are the historical places and are mentioned in the takri record. Both the places has been leasedout by labh joo Kardar of Bhalessa.**

Leasing out of two Dhars Naurengiri and Guntrer by Labh Joo Kärdar of Bhalessa. Probably in Mahäraja Ranbir Singh's time. (Annex 13)

The Pasture land was bestowed by Piar Singh Kardar of Bahadarwah Pargana to Laj Singh Kardar of Bhales Pargana, who in turn bestowed it to Dido Jugani Counsy lanmu archives.

The Patta is dated 6th Sawan Samvat 1915 (probably) which corresponds 1o July 18th 1858 A.D. Translation.

Translation of Wazir Labh joo's Patta, dated 6th Sawan, samvat 1915.

The Dhars of Nourangri and Guntarer have been leased out to two men, Rani Gagan and Basya Thakkar, of Pingal. The sum of Rs. 84 on account of their lease money to be recoverod by the Sirkar with grazing dues in addition to the lease money. The amount of leases was Rs 70 before, which has now been increased and the Dhars have been then leased out to him Observance should be made accordingly.

Nagal Patta Labhju Sahib, marhum, tarikh 6th Sawan. Samwat 1915, jinke sapurd ba-ahd Maharaja Sahib Bahadur bokunth basi, mulk bhadarwah raha.

Sri Ram Ji,

Oum bhalese de kamdare Labhju disse age dhirin Naurangri tad Gun Trer de jane do, Pingel de Rina Gagane tatha Banye Thakkar ki diti. Ehan da ijara rupai 84, akhre bhi rupai churksi, Semvat 1915 which Sri Sarkira Trini kanne lena Hor kamdirin da dasturidha Zeminadarin di bamali je kadimi ijara diti ede milpak amal dend. Sammat 1915, Siwam Parvishte 6 likhia subha.

Galu wali rihdari kadimi lende aiy se hun hhi leni nawin nahin karni Sri Wazir hornjide hukme mujab likhid.

Translation.

Translation of Wazir Labhju's Patti, dated 6th Sawan, Sammat 1915, to Labhjoo, Kardár of Bhalesa.

The Dhirs of Nourangri and Guntare have been leased out to two men, Rani Gagana and Basya Thakkar, of Pingal the sum of Rs. 84 on account of their lease to be recovered by the Sirkir with grazing ducs The Resum of Kardirs and the forest Rasum that are fixed of old to be realized in addition to the lease money. The amount of lease was Rs. 70 before, which has now been increased and the Dhirs have been then leased out to him. Observance should be made acconlingly.

Copy of a Patta graned by Raja Daya Pal of Bhadarwah so one Bhagsi regarding Dhar Mahd.Oct 25-1780 A. D.

Naqal Patta Raja Daya Pal muarkha llth Katik, Samvat 1913

Sahi Khas.
Sri Ramji

Sri Maha Sri Wasdevänji de bachne Sri Maharaja Sri Rai Sri Daya Pale ji de hathe Dhar ik Mahid Bhägsi ki diti, pichhe bhi tudh ki thi tàn assin Chalálna ki diti thi, hun phiri bhi Dhár Mahad tudh ki bakhshi. Pichhe lai jehon tera bab, dadi bhedin chardi aya hai tihan charniyan. Sri Maharaja ji de hukme Tika Rim Bakhshi likhia-Sammat 1913] Kati Parvishte llth likhia.

Translation.

Translation of Mahärāja Daya Pal of Bhadarwah Patta dated llth Katik, Samvat 1913.

By the command of Wasdev (God) we have granted the Dhar of Mahad to Bhigsi to whom it was granted before. We had given this Dhar to Chalalni It is now again granted to you, you should graze your sheep as your fore-fathers have been doing. This has been written by Bakhshi Tika Ram under order of Maharāja Sahib.

Annex 12 Copy of a Patta granted by Piar Singh Kidar of Zorawar Singh granted to Didu Jugan May 23rd 1845.

Naqal Patta Raja Zordwar Singh, tarikh 10th Jeth, Samvat 1921

Sri Ram Ji.

Bhalesa de kam dare Laj Singh desi agge dhår ik Dharith mun Kali Nag wali Pargana Chili wich jane ik Dido jugani ki diti. Bakra ik Dido pasa barsa ik parti thara Bhalarwäh tärna-Sammat 21, Jeth Parvishte

Translation.

Translation of a Patta, dated 10th Jeth, Sammat 121, granted by Mian Piar Singh Wazir of Raja Zorawar Singh.

To Laj Singh, Kardar of Bhalesa. Dhar known as Dharet Mun "Kali Nägwäli" lying in Parganā Chili has been granted to one Dido Jugani One goat should be recovered from him annually at the Bhadarwah "Thară" (Court).

There are other places which are having the historical importance. I had depended on the archaeological department of Jammu and Kashmir. The more rigorous research is

suggested like that of the Archeological Survey if India, Museaums etc to emanate more antiquities of the area.
AUTHORITY: The Antiquities Chenab and Kangra in Jammu by P K Kaul is taken as a point of reference besides the oral history, and the discussion viz a viz the record available in the **Archeological department of Jammu and Kashmir.**

Emergence of Indigenous language movement of erstwhile Doda.

News Details

Chenab valley languages belongs to Western Pahari classification: Bhalessa residents

Inhabitants veering for Pahari Status for Bhadwrwahi, Bhalessi, Paadri, Sirazi, Kishtwari, Pogli

Jammu, January 11 (Scoop News)- To strive towards the inclusion of Western Pahari languages and Dialects of Valley of Chenab i.e Bhalessi, Bhaderwahi, Paadri, Kishtwari, Sirazi and Pogli under the state privosions, Bhalessa Heritage Centre for Reaseach and Development studies hold an

In the Picture :First meeting of Pahari Indegenous movement of Bhalessa, Pogal, Padder, Bhaderwah andSaraz at Jammu, Pahari core committee framed.

Emergency meeting which was attended by large number of intellectuals fora of Chenab valley. Speaking on the occasion, Speakers said that these languages and dialects are from Indo Aryan origin and comes under the manifold of Western pahari

groupings like other languages and dialect chain of Himachal and Uttrakhand. Malik said that these Pahari languages of Bhalessi, Bhaderwahi, Paadri, Sirazi and Pogli are met with discrimination as the same has been classified in the Linguistics' Survey of India (LSI) conducted by the British government. Malik said that these language groupings be given Pahari status as per the classification done by the Linguistics' survey of India.

The Bhalessa Heritage Centre has also started a campaign Western Pahari Chain of Valley of Chenab and Pahari status to them. The residents of the people of erstwhile Bhalessaa Doda District has always been kept aside in several provisions. The committee also demanded that 4 percent reservation be guven to the pahari speaking people (PSP). He said that the areas classifued dialects like Bhalessi, Bhaderwahi, Kishtwari, Padri, Sirazi, Pogli need to be reserved under the ambit of Reservation Act by granting this language a Pahari Status. The speakers demabded 4 Percent Jobs be reserved, Pahari Hostels, Special Economic Package under Pahari Sub Plan and Pahari Sholarships for western Pahari languages of Chenab valley.

Pahari indigenous language movement briefing Secretary Culture and Museaums, Munir ul Islam about Bhalessa, Doda, Padder, Pogal and its ethnic relevance

Who are Pahari’s: Bhalessa and Beyond

The Pahari's are by no means the people living in the hilly

regions, but the people whose language is mountainous, their unique culture, way of life. The Pahari is an umbrella term and under it there is a hierarchy of dialects.Pahari was also listed in the 6th schedule of Constitution of Jammu and Kashmir. Whenever aPahari is mentioned, most of the people in argue that it means everyone who is living in a mountainous area, but this is not the case at all. Pahari is an ethnolinguistics way of folklore.

In the Picture: Pahari's ofBhaless met Secretary Culture and Museaums J&K

Linguists have divided the Pahari language into three major catagories :
This branch of the Eastern Pahari language is spoken in a vast region as far as Nepal. The locals call it "Khashura".

This branch of the Central Pahari Language is spoken in the Garhwal area of Uttarakhand. The locals call it "Gurwali and Komoni".
This branch of the western Pahari language is spoken in the upper parts of Himachal Pradesh, Jammu Division's Bhalessa, Bhaderwah, Paddar, Saraz, Ramban, Pogal puristan, other areas of western pahari are Pakistan occupiedKashmir, Pothohar Plateau, Murree, Jhelum, Hazara and Peshawar. Central Pahari is a sub-dialect of Punjabi language, while Eastern Pahari dialect is a mixture of Pothohari dialect due to its similarity to Pothohari area, while Western Pahari dialect is

a sub-dialect of Punjabi language due to its similarity to Dogri area. Is a mixture of Dogri accent.

There are many pahari speaking people of Doda, Ramban and Kishtwar districts who are yet to be identified, surveyed, legalised under certain provisions of the government like Inclusion in 8th schedule, majority of Pahari endangered dialects like Bhalesi, Bhaderwahi, Paddri, Sarazi, Pogali, Gaddi are mentioned in the first linguistic survey of India conducted by G A Grierson. These dialects come under the manifold of Western Pahari classification as elucidated by Grierson and other Linguists like Ghraham Belley and Patterhook. The Government of Jammu and kashmir documents like [District Doda at a Glance 2016-17 Page 5] mentioned these dialects as Pahari. The pahari Speaking people are a specific class that has a distinct culture, way of life and customs, and the most distinctive feature of this group is that it speaks a pahari language, not every human being who speaks the dimensions of the state. If I live in the mountains, it will be called Pahari. The identity of this class is similar to the way Gujarati speakers are called Gujjar, Kashmiri speakers are called Kashmiri, Dogri speakers are called Dogra and Ladakhi speakers are called Ladakhi, Bhalessi speakers are called Bhalesi, Bhaderwahi speakers are called Bhaderwahi, Padri speakers are called Paddri, the people inhibiting in Saraz are Sarazi, and Paharis of Pogal Puristan and Ramban District are speakers of Pogali, Gaddi (pastoral dialects are speakees of Gaddi dialect) spoken in Bhaderwah and Bani Billawar areas.Bhalesihas its own Rich words and plathora of grammer. It is listed in the First linguistic survey of India volume IX. Bhalesi dialect has somesimiliarities with Bhaderwahi but has its own distinct phonology. Bhalesi is widely mentioned in the studies conducted by P K Kaul, Petterhook and Ghram belley. The people belonging to Bhalessa (Gandoh Bhalessa, Chilly Pingal, Jitota, Neeli, Bathri Changa, Khaljugasar, Alni Gingota, Basnota, and Kahara Tehsils speak Bhalesi and it is evident that its people are pahari speaking People (PSP).

However, Bhalesi comes under the umbrella of Indo Aryan languages and are enjoying the same right as provided to the himachili, Pothwari, Kangri and others. The unique feature of Bhalesi pahari language is that it is spoken by all the communities i.e both Hindus and Muslims so it is a link language between the two communities. Bhalesi practice distinct Pahari Culture and are more closely related to the Pahari languages spoken in Himachal Pradesh and Bhaderwahi. The Bhalesi dialect is surrounded by the other pahari languages like Chinali, Pangwali and Chambeali to the south east, Padri to the north east, Sarazi to the west and Bhaderwahi respectively to south. Besides Bhalesi there are other dialcects spoken in erstwhile Doda district which are elucidated as under :

Bhaderwahi

Bhaderwahi is another rich language and has a distinction of being a Pahari Speaking Dialect of Bhaderwah and its adjoining villages. The language comes under western Pahari classification as classified by first linguistic survey of India conducted in 1919. This pahari Speaking dialects is spoken by all the communities.
G.A. Grierson (1919) has elucidatedBhaderwahi and Bhalesi morphology.
Koul (2014) has given some of the common linguistic features of Bhaderwahi with the other dialects of western Pahari. He also talks about the influence of other languages like Dardic, Munda, Dravidian, Sanskrit, Prakrit and Hindi on Bhaderwahi. Bhaderwahi has its own grammar and is spoken in Bhaderwah tehsil of Doda District. Bhaderwah is a region popularly known as Chota kashmir and is known for its beauty throughout the country. Bhaderwahi songs, and literature is seen developing. Bhaderwahi is a lingua fransca of Bhaderwah and is spoken in every household.

Sarazi :

A rich dialect and having palethora ofwords is spoken in Saraz region of Doda upto the Dhar of Ramban area. It is a wide area

where Sarazi is spoken. As per the First linguistic survey of India Sarazi too is a pahari speaking dialect spoken by varying communities. The language has been a source of amity among the people of all the communities. It has rich words and comes under western pahari classification. As per the census records of 2011, the population of Sarazis 1,79,014. Muslims comprise 51 per cent of the population and Hindus 49 per cent. About 90 per cent of the population is rural. Both the communities speak this Pahari dialect (Sarazi) as first language besides other languages like Kashmiri, watali, Deswali in dessa area.

Sarazi has its own grammer and is a lingua fransca of Saraz region. It shares some features with Bhaderwahi and Kashmiri as well. Going by most of the arguments and evidences presented so far (Kaul 1977; Kogan 2012), Sarazi should be classed as a Western Pahari language. It would still make a very aberrant member of the group. Bailey (1908), who first documented Sarazi, classified it the same way. Grierson (1919) elucidated a clear sketch of Saraziin Linguistic Survey of India (1903-1928), classified it as a dialect of Kashmiri admitting that it could equally be classified as a Western Pahari language.

Among all the neighbouring languages, Sarazi shares the highest per cent of its vocabulary with Bhaderwahi (A western pahari dialect) since it is subsumed that Sarazi as western Pahari and (Pahari speaking language spoken in Doda and its interior areas. Sarazi being a Western pahari has a lexical similiarities with Bhaderwahi, Bhalessi and Padri too. Since it can more be a Paharias classified by the Grierson in the first linguistic survey of India. The other linguists also termed Sarazi as a part of western pahari family. It is worthwhile to.mention here that Sarazi has been termed asdefinetly endangered dialectby UNESCO as there has been no literature development or non inclusion of this dialect under certain provisions viz a voz revival of its script.

Padder and Padri:

Padri dialect is a part of dialect chain of Bhaderwahi-Bhalesi-Padri (Grierson 1919 in linguistic survey of India). Padri is too a rich dialect spoken in Saphire valley of Padder. It is a dialect spoken by varying communities of Padder area of Kishtwar district and has a rich words and grammer. Near Padder is an area called Nagseniarea where Ist World peace conference was held. The area is producing rich quantity of saffron and is playing a pivotal role in advancement of the economy.The number of speakers, as of the 1981 census, stood at 10,000. Now the number is quite mashrooming.

Padri as per the linguists like Pritem Krishan Kaul share similarities with the other western pahari dialects like Bhaderwahi and Sarazi. Padri has a rich grammer and its phonology need to be revived. Padri is a lingua fransa of Padder - a saffron valley. Padder is touching its borders with Pangi (Himachal Pradesh), Zanskar valley of Ladakh & Marwah-Wadwan Valley. Padri dialect as an offshoot of westen pahari has been kept under vulnerable category of languages in 2014 by Ministry of Minority Affairs, Government of India.

As per the survey conducted in 2015 by scholars of Department of linguistic studies, University of Kashmir, it was found that 70% of the population speaks in Padri at home while rest communicates in dominant and other specific languages. It is quite clear that there is significant decrease in percentage of its use. It is evident that Padri dialect is heading towards extinction. The dialect needs a fleeting attention.

Pougali:

Poguli isan unparallel language. It is spoken in Pogal paristan area of district Ramban and has rich phonological and lexical features. It has similarities with western Pahari and kashmiri. A link language of pahari and Kashmiri. Several linguists termed it as Pahari and comes under the offshoot of Western Pahari. The poguli has close lexical similarities with other western pahari dislects. It is a pahari speaking dialect and is spoken by most of the people in Tehsil Banihal. Poguli is intermediate

between Kashmiri and Western Pahari as per several surveys and studies. Besides its lexical similarities with Kashmiri it is spoken by the people inhibiting in the hilly areas of Pogal Paristan. It is sorrounded by area of Sarazi and Bhaderwahi (western pahari offshoot of indo Aryan family).

It has a rich literature, idioms and phrases. Poguli is listed in the First linguistic survey of India conducted by the then british ICS officer, George Grerison. Poguli is neither an offshoot of any tribe nor is it contrary to other literature of tribes. The slur misconceptions about it is disagreed by the linguists and scholars.

Deswali Dialect

Spoken in Dessa area of Doda, it also termed as Pahari dialect. The dialect has close lexical similarities with Sarazi a child dialect of western pahari.

Gaddi

Gadi dialect comes under the western pahari classification. It is mainly spoken in Bharmour Chamba and the Bhaderwah, Bani Billawar area of Jammu and Kashmir. It is a pestoral dialect/ tribal dialect too. The UNESCO in its documents has kept the Gadi dialectunder definently endengered dialect. It hasnt got tribal or pahari status yet. Gaddi language is very beautiful, typical and unique in itself. Gaddi is widely spoken andit's the mother-tongue of people ofnot only from Gaddi community but that of other casts including Sippi, Gaddi-Brahmin, andRehaade living in Upper reaches of Kathua, Udhampur, Reasi, Ramban, Doda and Kishtwar Districts of Jammu region. It spoken widely in Bhaderwah. Since its preservation is imperative either to grant it a pahari or Tribal status.
It is said that the entire erstwhile Doda (Doda, Ramban, Kishtwar) and even other districts like Udhampur, Kathua and Reasi are originally Pahari's. The historical evidences shows that Bhalesi, Bhaderwahi, Padri, Sarazi, Pogali, Khah, Gaddi are either pahari offshoots or the tribes. Owing to the rich words

idioms, phrases, vowels, consonants, phonology these dialects are totally ignored and it is evident from the history that the people speaking these dialects are Pahari Speaking. These dialects are heading towards extinction and need inclusion, pahari status, and scheduled language status, promotion and revival of their scripts and literature at large. Government need to frame a committee to gauge the legality of these dialects by assigning a fresh task to J&K Pahari Speaking Board for the conduct for fresh census afresh so as to do justice with the people. The Jammu and Kashmir reservation rules need to be amended at this juncture.

There are other dialects also which are spoken in Saroor and Bonjwah like Saroori and Bonjwali.

Demands and Status of Pahari's of Bhalessa : Indegenous language movement:

Nevertheless, the District of Doda, Kishtwar and Ramban are dominated by Pahari Speaking People but all in vein, there has not been a common or united voice to represent them as a single entity so that they can stand for their rights and justice.

The area of Bhalessa like the other areas of Saraz, Bhaderwah, Doda and Ramban and Padder are referred to as the pahari belt as elucidated in several studies like Linguistic survey of India (LSI) and University researches.

The first linguistic survey of India Volume 9 part 4 a classification has been made that all above regions comes under Pahari and has been elucidated in the catagory of Western Pahari. Pogali is an intermediate between these Pahari dialects and has similiarities with them besides kashmiri roots in it.

Paharis of Bhalessa and beyond

Pahari Dwellers

Geographical location of the languages spoken

The languages and dialects which are spoken in the erstwhile Doda especially Bhalessa (Bhalesi) Bhali language come under the different categories. In the trio districts the following grouping of the language system is essential to know the genuineness, location, scope and genealogy of a perspective language/ Dialect spoken in the erstwhile Doda.

The classification is based on the rigorous research done on these languages by the Grahame Bailey, GA Grierson, Patter hook, and Fredric Drew and many others in their studies. Since then no such language study can been brought out. There seemed a little attention from the policy makers, linguists and the lawmakers to give these languages a proper status. There has been no indigenous language movement for the erstwhile Chenab valley. The classification is as under:

1. *Kashmiri*
2. *Pahari Group ;*
3. *Dardic Group and Pahari dwellers of Middle Mountains*
4. *Tribal Groups*

Kashmiri is also the main speech which is spoken by majority of the population in erstwhile Doda. Kashmiri is spoken in all most every nook and corner of the erstwhile doda besides people speeking other local dialects too. The pahari group includes the Bhaderwahi, *Bhalesi,* Padri, Sarazi languages as enunciated in the Ist linguistic survey (1928). Now the question is why these languages under the pahari. There are certain languages speech in Chamba like Chameali, Pangwali, lanhuli and kangri which has also been kept under the ambit of Western pahari by the Grierson and many others. The Chameali, Bhaderwahi, Bhalesi, Pangwali and all other dialects are kept under the western Pahari classification. The fact that there has been a migration of the people from Bhaderwah, Bhalessa and Padder to Chamba, pangi and many other areas in olden times and has a lexical similiarities between these dialects owing to which these all are grouped under the western Pahari.

Another group of the Chenab valley i.e Doda kishtwar and Ramban is Dadric group and thr group of the languages which are spoken by the people who are inhibiting in the middle mountains for example Pogali, Kishtwari, Siram, Zundhari, Neervi, Saroori, Bojwali, Dachni, Marvi, Khash, Khasali, Meshabi, Siram and many more. Fedric Drew has called these speeches as the Speeches of the Pahari Dwellers.

The third group include the the Tribal ethnic group which include the Gojri and Gaddi which is spoken in the three districts especially in Bhaderwah and Bhalessa areas.

Pahari Dwellers of Bhalessa

Fredric Drew in his book Jammoo Kashmir territories' has aptly declared the people of Doda, Kishtwar and Ramban are the Pahari dwellers, (Mountain dwellers) owing to the practice of cattle rearing, inhibiting in the dhoks and Dhars which is a prerequisite of being a Pahari. "I shall call by the name Paharis" The race map of such pahari dwellers of middle mountains starts from the middle mountains (Doda, Kishtwar and Ramban) drew has elucidated that these Pahari dwellers are having some unique features like straight forehead, good brow, with a nose which hooked especially among the elderly. Drew also mentions the significant features of the Paharies who are living the remote areas of Ramban, he has noticed narrow nose, bent over a peculiar curve, their black heir had to grow over their shoulders, their beard and moustaches are thikish.

The men of these pahari belts of Ramban are made up of the grey woolen cloth which defines the level of the ethnicity enjoyed by the Pahari dwellers of Doda Kishtwar and Ramban. Drew has said that Ramban has a peculiar race that he has notices in the Ramban. The fact that the analysis of the Drew resembles the people living in the Pogal paristan, Ramban, Banihal areas where people are still using to go to the dhoks and had a similar facial features, race and ethnicity that has been a prerequisite for being a Pahari dweller. It is clear that such an ethnicity is pravelant among the people of Bhalessa. The Bhalessa besing a part of Doda too is representing theFraderic Drew's viewpoint of Paahari dwellers. The people

in Bhalessa used to go to the dhoks in the summers for the pestoral purpose and speak and distinct pahari language and are known for their ethnicity in the entire Jammu and Kashmir. The prerequisite of being a pahari is visiting to the dhoks and a distinct speech which the Frederic Drew focused is pravelent in Bhalessa its trio tehsils. The people are veering in Bhalessa (Trio tehsils of Gandoh, Chilli Pingal and Kahara) for the hill District status for the trio tehsils keepingin view the Pahari languages and the ethnic revelance which is seen in these Tehsils of Doda. The base for the Hill District status for Bhalessa is its ethnicity and languages besides Kashmiri ethnic populace over here used to visit Dhoks and are having ethnic relevance as is being enjoyed by the other areas of the Jammu and Kashmir like of the Teetwal,karnah, Guresh, Baramullah, Anantnag,poonch and Rajouri. The indigenous language movement which is supported by the people of all walks of life has taken inspiration from the Linguistic Survey of India (GA Grierson), Census of Inda and the Frederic Drew who referred these the people of the areas including Bhalessa as “Pahari Dwellers”.

There is a unique feature of Paharies and Gaddies of middle mountains including Bhalessa, Their cap is of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to. All these practices are still prevalent.

The women have a long gown of and, like the men, wear a kamar band. In some parts the gown is of nearly black cloth instead of grey. The women also wear a low round

Red cap; Drew also is of the view that in Ramban the women have a peculiar tall one.

The Pahries indeed, cultivate for the most part their own land; they are the peasantry of the mountains. They visit Dhoks. The areas are inhibited by people belong to the most vulnerable sections like Dum and Megh, Moshi, Nai etc are scattered about everywhere; they dress in the same way as the others.

Nevertheless, the districts of Doda Kishtwar and Ramban are dominated by Pahari speaking people as per the different linguistic surveys and studies conducted from time to time but awaits some legalized procedures and attention of the

governments at the centre and periphery. The census authority of India need a fleeting attention. There has not been a common united voice to represent the pahari speaking people dominated in the districts of Doda Ramban Kishtwar where in people speak different languages and their offshoots like Bhalesi in Bhalessa region spoken in three tehsils of Gandoh, Chilly pingal and Kahara. The trio tehsils has PSPs. Sarazi is spoken in Saraz region of Doda, Padri is spoken is Padder valley in Kishtwar, Bhaderwahi in Bhaderwah area, Pogali in Ramban District. The other unscheduled languages includes Kishtwari which as per siddeshwar verma is a language of ancient origin having close lexical similarities with Western Pahari dialects. Some authors has elucidated that Kishwari is prior to Kashmiri and some us of the view that Kishtwari is a lingua fransca of ancient origin and must be included in western pahari.

According to the analysts like late SP Vaid Bhalessi speaking People (Pahari speaking) areas includes all the three tehsils of Bhalessa viz Gandoh, Chilly pingal and Kaharaspoken widely inall the villages. Late S P Vaid has mentioned the villages like Kahara, Kilhotran, Jakyas, Bhatyas, Gandoh and Jugasar. It is pertinent to note that all the 66 panchayat halqa's of three tehsils of Bhalessa are dominated by Pahari speaking hindu's and Muslims. The pahari speaking people of Bhalessa and even entire erstwhile Doda is conglomerate of both the communities inhibiting here. Bhalessi is a link language between the varying communities besides Kashmiri being spoken and understood by both the communities. The folklore, and tradition of Bhalessa people resembles the pahari of other areas. According to the census report of 1901 the Bhaderwahi, Bhalesi, padri trio languages having independent character of their ownhas a number of speakers 25517. According to SP vaid near Bhalesi there are other dialects around like Cinali and Pangwali which are spoken in Pangi area.

Eight Demands of Pahari Core Committee erstwhile Doda

1. Amendment in J&K Reservation Rules

2. 4 Percent reservation in recruitment and Free admission in Academic and Professional colleges

3. Grant of scholarship (Post/Pre-matric) to school going pahari speaking students by J&K Board for the Development of Pahari Speaking People.

4. Construction of hostels for Pahari students of Doda Kishtwar and Ramban by J&K Board for the Development of Pahari Speaking People.

5. Implementation of Pahari Sub-Plan on the pattern of Tribal Sub Plan for Doda Kishtwar and Ramban by J&K Board for the Development of Pahari Speaking People.

6. Promotion of Pahari Language, Literature and Culture of Doda Kishtwar and Ramban by J&K Board for the Development of Pahari Speaking People.

7. Creation of separate sections for Bhaderwahi, Sarazi, Bhalesi, Padri, Pogli in J&K Acamemy of Art Culture and Languages

8. Publication of Text books for Bhaderwahi, Sarazi, Bhalesi, Padri, Pogli by The Jammu and Kashmir Board of School Education.

Picture showing the Pahari's of Bhalessa, Doda, Padder, Pogal meetingKritika Jyotsna (IAS) on Pahari issues and the revival of its Script.

Doda Adminstrative Intervention: D C Doda framed High level committee on Pahari issue on Pahari core committee demands

Activists fromPahari Speaking Bhalessa,Saraz, Pogal, Padder and Bhaderwah neeting District Megistrate Doda

Pahari Speaking socio cultural activists of Pahari Doda met Deputy Commissioner Doda Sh Vikas Sharma (KAS) and submitted the charter of demands for further perusal and onward submission to the government and administrative departments. The delegation headed by Sadaket Malik, Meenakshi Thakur, and G M Gamgeen met DC and had a threadbare discussions regarding Inclusion of these dialects in State Policy,

In the backdrop of historical evidences, Chenab valley has unique cultural diversity constitutes a heterogeneous society consisting of a number of ethnic groups who have their own unique cultural identity and distinct lingual importance. The inhabitants of this valley mainly speak the western Himalayan Pahari dialects viz Bhadarwahi, Bhalesi, Padri, Pogali and Sirazi and the language family has been classified as Western Pahari by G.A. Grierson in the first Linguistic Survey of India (LSI) conducted in 1919. The speakers practice distinct Pahari Culture and communicate verbal actions through the dialects which are more closely related to the Pahari languages spoken in Himachal Pradesh. The fact is that these dialects are classified as Western Pahari. Bhadarwahi is spoken by majority of population of Bhadarwah; Bhalesi is spoken by majority of varying communities in sub division of Bhalesa, Padri in Sphire valley, Serazi in most of the area of Siraz and Pogali in the erstwhile tehsil Banihal, particularly in Pogal Paristan. These dialects have totally been ignored. No steps have been taken to develop the script and literature of these dialects. These dialects are yet to be included in the 8th schedule of the constitution. Jammu and Kashmir reservation rules/acts (policy) has no mention of these rich dialects of Pahari. The fact of the matter is that no survey has been conducted by the J&K Pahari Speaking Board which is working under the aegis of Social

Welfare Department. the people speaking western Pahari dialects i.e. Bhadarwahi, Bhalesi, Padri, Serazi, Pogali need to be brought under the ambit of the J&K Reservation Policy/ act by providing the speakers of these dialects a share of 4 % reservation in admission, recruitment and other facilities like Scholarships, Pahari hostels, Pahari Sub Plan, quota in colleges and universities. Beside, creation of separate sections in the existing Pahari section in J&K Academy of Art Culture and languages, Publication of Text books on Bhadarwahi, Bhalesi, Padri, Serazi, Pogali, Gaddi and incorporation of these dialects in school curriculum.legalization of these dialects under J&K Reservation rules/acts so as to pave a way for 4% four percent reservation in the recruitment process as well, Creation of Separate section of Western Pahari,Bhadarwahi, Bhalesi, Padri, Serazi and Pogali in J&K Academy of Art Culture and languages for the development of script and preservation and enrichment of these unique dialects, Publication of Text books under JKBOSE of these dialects viz Bhadarwahi, Bhalesi, Padri, Serazi and Pogali and incorporation in school curriculum, Creation / Establishment of Pahari hostels and provision of scholarships for the students speaking these western Pahari dialects, Establishing Cultural heritage Centers at Bhadarwah,Bhalesa,Pader,Siraz and Pogal Paristan so as to preserve the unique cultural identity and promote the rich cultural heritage of Chenab valley, Organization of a Three Day long Seminar (Paper reading) on Western Pahari dialects with special reference to Bhadarwahi, Bhalesi, Padri, Serazi and Pogali by the department of Culture or allied bodies like JKCAAL. The DC framed a District level committee comprising of Additional DC Doda, CPO Doda, Chief Education officer Doda, District officer Social Welfare, District Cultural officer Doda and a representative of Pahari Core Committee. The DC gave a patient hearing to the delegation and assured fruitful results. The DC has asked the committee to finalised a roadmap regarding pahari dialects spoken in District.

The demand of the creation of the separate section of Bhalesi and adjoining dialects has been conceded by the UT Government and the directions are also issued by the LG Union territory administration to create separate sections for Bhalessi and other dialects like Pogali, Sarazi, Bhaderwahi, padri and other dialects having ethenic relevance.

HE LG J&K UT Chairing a meeting on Languages

The Pahari core committee is pleading the cause for Pahari indigenous movement in the trio district of the Doda kishtwar and Ramban.

Members of District level committee framed by District Magistrate on Pahari

The other dialects which are still unsung are also being put in before the government for its promotion and propagation and the provision of certain legal provisions under law of the land.

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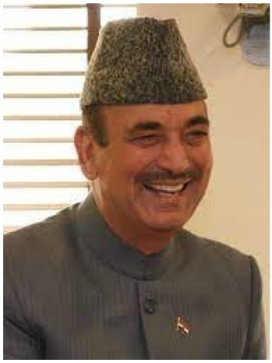
LIVING ACTIVISTS :

Ghulam Nabi Azad



Ghulam Nabi Azad son of the soil represents Bhalessa in National political scene. Azad was born in a Soti (Bhalessa) Doda and has represented this area at international level. Azad a honey speaker born in the year..... His parents are late Jenab Rehmtullah Batt and Basa Begum. Azad was groomed in a nearby school located at Kalgoni Bhalessa. He percieved higher education in Jammu and did his B.sc from the GGM Science college. He percieved MSC in Zoology from the University of Kashmir in 1972. Azad sahib is recognised by the people of the country as most important gem of the national discourse. He has cordial relations with Gandhi family with whom he came in contact with Indira Gandhi and Rajeev Gandhi when he was acting as Secretary of the cultural committee of the University of Kashmir. Azad was known for his verbal speech and the personality.

He has good relations with Gabdhi family since his studentship and was appointed as Secretary of the block congress committee in 1973 just after the completion of his Masters degree from the university of Kashmir in 1972. He used his student activism and young life and started contributing towards the political and national building.

It was an era of Indira Gandhi the then Prime Minister of the country. Later he was designated as President of the Jammu and Kashmir Pradesh Youth Congress. In 1980, he was appointed as the President of the All-India Youth Congress.

He contested election unsuccessfully from inderwal constituency and later was successfully elected to the seventh Lok sabha from Washim Maharashtra in 1980.

Azad entered into the Central government as Deputy Minister in charge of Law, Justice and Company Affairs Ministry in 1982.

Subsequently, he was elected to the Eighth Lok Sabha in 1984 and was a member (1990 - 1996) from Maharashtra in Rajya Sabha. During Rao's government, Azad served Parliamentary Affairs and Civil Aviation ministries. He was subsequently elected to Rajya Sabha from Jammu and Kashmir during the term of 30 November 1996 to 29 November 2002 and 30 November 2002 to 29 November 2008, but resigned on 29 April 2006 as he became Chief Minister of Jammu and Kashmir on 2 November 2005. During the tenure as Chief Minister of the then Jammu and Kashmir he initiated several path breaking projects in the state in general and chenab valley and Bhalessa in particular. As a CM he started mass scale development and created infrastructure like roads, health infrastructure in the state in general and Chenab valley (Bhalessa) in particular. People have a lot of faith in him. The people belonging to the varying communities loves him and his secular credentials. Azad resigned on 7 July 2008, and later left office on 11 July 2008 due to political upheaval or lose of support from the coalition partners.

In the second United Progressive Alliance Government, led by Dr. Manmohan Singh, Mr. Azad, was sworn in as the Health Minister of India. As a Health Minister of India he played a great role in metigating the sufferings of the masses, creation of health infrastructure in the Jammu and Kashmir and even in the impovised areas of chenab valley like Bhalessa. Azad is known for his integrity, secular bent of mind and the values. He was elected again to Rajya Sabha for 4th term and 3rd term from Jammu and Kashmir during the term of 30 November 1996 to 29 November 2002. He strived hard to expsnd the National Rural Health Mission to valve its implentation at gross root level. Besides Rural health mission he then started

National Urban Health Mission, to serve the slum dwelling urban poor. He acted as Leader of opposition

In June 2014, after the National Democratic Alliance won a majority in the Lok Sabha and formed the Union government, Azad was appointed as the leader of opposition in the Rajya Sabha, where Congress still held the majority.

In 2015, Azad got re-elected to the Rajya Sabha from Jammu and Kashmir. Azad is married to Shameem Dev Azad, a well known Kashmiri singer, and they have a son Saddam Nabi Azad and a daughter Sofiya Nabi Azad. The developmental projects of Azad sb in the area is seen as a milestone by the people and are hoping for best in future.

Mithun Manhas in Sports

Mithun Manhas son of the soil represents Bhalessa in countrys domestic cricket. He is a middle order batsman. Was unfortunate that during his era there no no vaccancy in Indian team. Born on 12 October, 1979 originally hails from village Dhosa in Changa block of Bhalessa Doda in Jammu and Kashmir. He is an Indian first-class cricketer who played for Chennai Super Kings as an all-rounder

Still he has played well in domestic cricket and illuminated the name of Bhalessa at National level.

For Delhi, though, he has been a stabilising presence in the middle since 1998. With the bigger players, Virender Sehwag and Gautam Gambhir, mostly absent on national duty, Manhas has been the captain of the side for most of the new millennium. He was at the helm when Delhi ended their championship drought in 2007-08. He scored 921 runs in that first-class season at 57.56.

Manhas played in Indian premier league and represented Delhi Dare Devils.

In the fourth season of IPL, he was contracted for US$260,000 by Pune Warriors. In the seventh season of the Indian Premier League, he was

contracted by the Chennai Super Kings. Manhas was born in an improvised family in Dhosa Bhalessa in Doda and has been an inspiration for the many local cricketers. It is indeed a proud moment for entire Bhalessa thst Mithun occupied second spot in the list of highest run-getters in first class cricket with 9714 runs. The only cricketer who sit above him in the standings is Wasim Jaffer with 19410 runs.

In September 2015, Manhas joined Jammu and Kashmir cricket team for 2015–16 Ranji Trophy season.

In February 2017, Manhas was appointed assistant coach of Indian Premier League side Kings XI Punjab.

In October 2017, Manhas was announced as the batting consultant of the Bangladesh Under-19 team. He was their batting consultant till 2019.

Manhas was hired by the Royal Challengers Bangalore as their assistant coach for the 2019 IPL.

The family of Mithan Manhas feels proud and local cricket of Bhalessa felt his need and direction by was of a special visit of his motherland to guide the budding generations in the specialisation.

Chain Singh in Shooting (Sports)

Subedar Chain Singh (born 5 April 1989) is an Indian sport shooter and a Junior Commissioned Officer (JCO) in the Indian Army. He won the Bronze medal at the 2014 Asian Games in the men's 50m rifle 3 positions event.[2] He won an individual Gold medal in the 7th Asian Airgun championship Kuwait. He won six Gold medals, three in individual events and three in team events, in the 2016 South Asian Games.[3]

Chain Singh learned to shoot in the Indian Army in 2007.

2014 Asian Games Edit

Chain Singh was a Bronze medalist in the 2014 Asian Games at Incheon in South Korea. He won a Bronze medal in the men's 50m rifle three positions event, scoring 441.7 points to finish

behind two Chinese shooters - Cao Yifei and Zhu Qinan - who scored 455.5 and 455.2 points respectively.[4]

2014 7th Asian Airgun championship Edit

Singh won an individual Gold medal in the 7th Asian Airgun Championship which was held in Kuwait from 7 March to 15 March. His final score was 206 points. followed by Qin Cong and Liu Zhiguo of China.

2015 National Games Edit

The 2015 National Games of India was held from 31 January to 14 February across seven districts of Kerala, India.[1] It was the second time that Kerala had hosted the national games. Singh won 3 individual medals (2 Gold and 1 Bronze) followed by 3 team Gold medals in all 3 Rifle shooting events. He set a national record in the 50-metre 3-position event by earning 1181/1200 points, which was also his personal best. He participated in two events in the International Shooting Competition at Hannover, Germany during April 2015. In the FR Prone he won Gold and in Air Rifle Silver.

2016 South Asian games Edit

Singh bagged six Gold medals in the 12th South Asian Games held at Guwahati in India in 2016. He won all his events and secured his spot for the Rio Olympics.[5]

2016 Rio Olympics Edit

Singh has represented the country in Rio Olympic Games in rifle shooting (50 m 3-position event) which was held in Brazil, where he placed 23rd.

Indian National Shooting Championship Edit

Singh won more than 50 medals in National Shooting Championships.

XXI Commonwealth Games Australia Edit

Singh represented India at XXI Commonwealth Games in shooting sport, held at Gold Coast Australia from 4 April to 15 April 2018, where he placed 4th in 50 m rifle prone men event and 5th in 50 m rifle 3 position event.

ISSF World Cup, Munich Edit

Chain Singh won silver medal at ISSF world cup (Grand Prix) Munich in Germany 2018 with a score of 627.9 points in the 50-meter rifle prone event.

Background

Chain Singh was born to Sh. Man Raj Singh in 5 april 1989. His father is farmer by occupation. Chain Singh's family hail from one of remotest area of village Chanser, Tehsil Bhalesa, Sub division Gandoh of district Doda. Despite being in odd conditions, his passion for shooting started to groom when he joined indian army. He has won many titles during his several years long career. He has won more than 90 medals in national and international events which include 12 gold medals, 2 silver and 5 bronze medals in international events. He has also represented the country in 2016 Rio Olympics at Brazil and 2018 Commonwealth Games held in Australia.

Columnists, Artists, Poets and Writers, Singers

	Mohammed Shafi Mattoo ; A writer par excellence	
	Tara Singh Bhall : A prose and poetry writer from chounary Bhalessa	
	Advocate Imtiaz Mir A Writer and aa senior columnist and an analysist	

	of repute	
	Museeb Bhalessi: Riyaz Mehmood Khan of Bhalessa pen name Museeb" is representing the area in National Mushiaria's and deliberations on cultural heritage, poetry. His poetry is enthralling and applies to the local situations and settings. Has written many articles and poems.	
	Jan Mohammed Hakeem: A Gojri Writer, President of GojriBazm-I-AdabBhalessa. He has written several Books.	
	Shamim Ahmed Matto: Shamim Ahmed Matttoo, a poet and a writer, having written several articles and poems.	
	Dr. Ashiq Hussain : A writer (Prose) columnist having to his credit the plethora of Articles	

	Raja Sarfaraz (An Actor and a writer par excellence)	
	Mohammed Rafi malik (Writer, columnist) from Bhatyas Tendla area	

Intelligentsia at a Glance

DOCTORS OF PHILOSPHY / P.hd's and Professors/ Assistant Professors from Bhalessa- At a Glance

SNO	Name	
1.	**DR JAVAID IQBAL ZARGAR, PHD** Pincipal / Professor, at Govt. Degree College level. Founded NGO- Society for People, Peace and Progress in 2003. A distinguished orator, a distinguished writer.	
	Prof.Pardeep Chib Working as Professor in Chemistry,at higher education level. Taught in several schools at local level.	
	Prof.Koshal Kumar Magotra Working as Professor in Education	
	Prof.Lekh Raj Working as Professor at Higher Education level	
	Prof.Umer Din Working as Professor in Chemistry	

2	DR. Ashiq Hussain , Phd Working as Assistant Professor, in State higher education department, A soft spken, Gentlemen, Several Articles to his credit, Attended dozens of International Programmes on Science and Technology across the country.	
	Dr.Shoket Ali, P.hd A Researcher, Working as Assistant Professor in Higher Education Department of J&K Government. A Well-known author, Books: Karwaan-I-Urdu	
	Dr.Imtiaz Ahmed Zargar P.hd A Well-known orator, Researcher of the area, Written in Prose as well as poetry type. Working as Assistant Professor in Urdu at College level.	
	Dr.Barket Ali, A researcher, Writer, Working as Assistant Professor in a College.	

	Dr. Rahul Kait, P.hd A Researcher, Value centric, working as Assistant Professor in Higher education Department.	
	Dr.Barket Tair, Working as Assistant Professor Urdu in Higher Education Department,	
	Dr.Zahoor Ahmed P,hd Working as Assistant Professor in Urdu	
	Dr.Mohd Aslam Rather P.hd Working as Assistant Professor in Chemistry	
	Dr. J V Manhas P.hd Working as Assistant Professor in Urdu	

	Shamim Ahmed Mir Working as Assistant Professor in Economics	
	Dr Zakir Hussain Malik, Head Assistant in Baba Ghulam Shah Badshah University. Scholar and President of Aalmi Urdu Anjuman	
	Shri Kant Working as Assistant Professor in Economics	
	Dr.Tanveer Ahmed Dar Working as Assistant Professor in History	
	Dr. Mushtaq Ahmed (Persian) Assistant Professor	

	Dr.Mudassir Nazar (Persian) Assistant Professor.	
	Dr. Jozy Ara (History) Assistant Professor	
	Shivani Parihar (M.Phill Assistant Professor English	

Men in Media

SNO		
	Ishtaik Malik : A man with conviction and media ethics who worked and resprented and is still representing in the print media and iss highlighting the burning y issues off Bhalessa in daily esteemed newspapers. Professional Journalist and a Social activist. He is a well known columnist and Founder of the Umar Educational and Welfare Trust Bhalessa	
	Firdous Khanday Representing the electronic media and is highlighting the burning issues of the area especially in the field of the development education and road connectivity.	
	Rafi Choudhary: Representing Greater Kashmir and Daily Uzma and has covered Bhalessa in media	
	Er.Saagar Batt A well known orator and a Media analyst	
	Akram Malik: Writing for Media and has covered Bhalessa in media	
	Mohammed Saleem Choudhary Report and a Sub editor for several newspapers of repute	
	Arjun Singh Reporter and a News Analyst representing the area in several media houses.	

NGOs at Work:

1. **Kohistan Association (Regd.)** : The oldest organisation in the entire area was and is still exising is named initially as Kohistan Sports Club with thee efforts of the local legendary personalities like Ghulam Hussain Bhall and galvanised by other sports and social personalities like Abdul Rehman Rather,and Mushtaq wani and others. The club engaged themselves in the education, and other peace activities in the area besides creating aan awareness among the masses.The names of Ghulam Hussain Bhall,A R Rather,Ghulam Abass Zargar, Basharat Hussaain Mailk, Shakoor Malik,Noor ul Hassan Wani, Firdous Ahmed Malik and others need a special mention here. Later the NGO participated in mass cultivation programmes and many other social and welfare initiatives since 1980.

2. **Everest Sports Club**: Formed by Mushtaq Wani and was actively involved in the sports and other activities. The above two clubs generated the concept of NGO in the area in which free education camps were organised and other welfare initiatives were taken by these groups.

3. **Educational Environmental Social Sports and Cultural Society (Regd.)** The first NGO which got registered in 1995 by Mohammed Ayoub Zargar a well-known environmentalist and social worker. The NGO has organised many programmes related to the sports, Cultural extravaganzas and environment. Since then the Society has achieved their goal in

protecting forest and other social activities. It is a great pleasure that some well educated youth of Bhallessa have voluntarily projected themselves to save the people from polluted environment. The society has succeeded to convert the barren area into forestation. The organization has organized several seminars and educated the people about the environmental pollution and deforestation. The chairman Mohd. Ayub Zarger has spent a lot of time and energy in bringing the well educated youth to join the society.

4. **National Students Welfare Association (NSWA). (Regd.)**

National Students Welfare Association (NSWA) NGO is a not for profit, Non-political, Non-religious organization of all India character, incorporated under the J&K Societies Registration Act. It is an NGO that is headquartered in Jammu and Kashmir. Established in 1995 at improvised town of Bhalessa, Doda in Jammu region, NSWA is an organization that represents not only the students, but communities at large, including Youth, Women, Rural, urban, masses of Jammu region. Their outreach plans include Education, health care, Children care, Orphan welfare, counselling, adult day care, respite care, meals-on-wheels, Vocational training, skill development and competence, Environmental awareness, sports promotion, community development, rural and urban development, Cultural preservation, Research, archaeological and demographic studies, Tribal welfare, etc.The NGO moved by the plight of the rural poor and innocent people and decided to establish an Organisation which supports all spheres of rural life and empowers rural community.

Through a collaborative approach devised by the founder Mr. Sadaket Malik, NSWA has been able to effectively tap into the segment of Individual Philanthropy very effectively.

Formerly Established in 1995 as SWAB – Students Welfare Association Bhalessa,later on it was redesignated as National Students Welfare Association (NSWA) Registered in the year 2003 and has organised hundreds of seminars of peace, education and mass cultivation. The NGO has disseminated education among more than 3000 youth of the area in collaboration with the IGNOU and other Skill development departments. The NGO produced 3000 graduates, certificate, and other diploma holders as the NGO collaborated with the prestigious IGNOU New Delhi since 2006 to 2017. Besides this the NGO has a collaborative Project of Pahari and allied languages of the erstwhile Doda and is working on the revival of the grammar of the 22 dialects and languages spoken by the people of Doda Kishtwar and Ramban.

The NGO in collaboration with the Pahari core committee has taken several projects like documentation and translation and revival of the grammar of these Pahari and allied languages spoken in Doda Kishtwar and Ramban. The initiative has been galvanised by the LG Administration and local masses.

5. **Bhalessa Bonjwah Development Committee**

6. Anjuman –i- Islamia Bhalessa

7. Sanathan Dharam Sabha Bhalessa

8. Gunyatul Uloom Charitable Trust (Regd.)

9. Unique Social Welfare Association

10. Rahat Welfare Trust (Regd.)
11. Umer Educational and Welfare Trust (Regd.)

CHAPTER 4

ADMINISTRATIVE SETUP

Bhalessa is an administrative unit headquarters at Gandoh. It is controlled by a sub-divisional magistrate and other officers. Bhalessa and Bhaderwah comprise one assembly segment of Jammu and Kashmir. It was a single administrative unit until 2014, at which time separate tehsils and niabats were established for Bhatyas, Jakyas, Chilly, Kahara and Changa. The Tehsil was firstly established at Gandoh in 1981.

The first Tehsildar of Bhalessa was Sh. DurgaDass who joined on 29-07- 1981. There were 19 Tehsildars who administered the area from the last 30 years. The Bhalessa areas is scattered in several zones. In previous years, the Committee of the state government proposed that new Sub-Division Bhalessa shall comprise, Tehsil Bhalessa and Tehsil Thathri. Further it was mentioned that during the visit of the Committee to Bhalessa, a demand was projected by the people that twenty three villages falling in three PatwarHalqas namely Kansoo, Jora and Malanoo be attached with Tehsil Bhalessa after their deletion from Tehsil Thathri. Another demand received by the government team during its visit to the area pertained to attachment of eleven villages of PatwarHalqasPatnazi and Jawalapur commonly known as Bunjawa with Tehsil Thathri after their detachment from Tehsil Kishtwar on the ground of proximity of the area and convenience of the people. After considering all counter claims in respect of these demands and taking into consideration, the proximity of PatwarHalqas, administrative convenience and public demand, the team recommends strongly that eight villages of PatwarHalqaKansoo namely Kansoo, Bathri, Indlu, Dichhal, Bhatoli, Dharyouth, Piyakal, Kuthyara with population of 5,744 be deleted from Tehsil Thathri and added in Tehsil Bhalessa. The demand for attachment of PatwarHalqasJora and Malanoo with Bhalessa Tehsil is not found justified and agreeable. The government find it unjustified. This was recommended by the committee formed by the government. Now this sub Division is administered by Sub Divisional Magistrate Gandoh. Newly CarvedNaibats, Blocks, Tehsils and Sub Division:

As per the Cabinet decision No 128/11/2014, Dated 16/07/2014, sanction has been accorded by the government of the state for the establishment of the new Tehsils at Chilly Pingaland Kahara and new NiabatsatJakyas, Changa, Manoo, Sinoo, Khaljugasar, Bharti kaku.

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CHAPTER 5

EDUCATION

Tucked away from the limelight and hustle-bustle of the city is Bhalessa. While nature has blessed the township with abundant resources to boast of, the other thing that this little mountain town proudly boasts of these days is the booming interest in education and growth in resources facilitating the same.

While years back, there was just a measly primary school, with scarce attendance and tattered infrastructure to speak of in Bhalessa; today education seems to be the buzz word in this seemingly sleepy, calm and laid back town near Jammu. It seems as though a wave of change and revolution has swept over the area making it an upcoming education centre, least to say.

With numerous educational institutions supporting elementary to higher as well as technical education in the region,

Bhalessa has become a major educational institutions centre. Where education was once a rarity today one finds numerous set-ups are feeding the town's hunger for education; thanks to the efforts of the state and centre in this direction.

The foundation of education in this town was laid by the then Director Education Ghulam Rasool Azad who was among the first to go to the battered and only primary school the area had in his childhood. Ghulam Rasool Azad rose to fame as he grew but never did he forget the town's need for better education and schools. He gave the area a face-lift with his tremendous efforts and built a strong education system before he breathed his last.

But Bhalessa could take it from there on. On constant demand of the people of this town, the government finally set up a government degree college there. And today it is an established education centre with a huge growth in institutions of higher education. Along with IGNOU, there are several institutions running professional courses in IT and similar fields in the area. IGNOU had come to Bhalessa in 2006. And ITI was also setup to spread technical education.

The place has seen a rampant growth in madrasas too over the past few years. The place boasts of 10 madrasas as of now and what's more, apart from imparting traditional and religious knowledge, these madrasas are very much in sync with the modern education system too.

Under the able guidance of the state government, in addition to the Islamic and Arabic studies, these madrasas are following the education pattern of government schools and are no way bound by the shackles of religion alone.l

The Government Degree College at KilhotranBhalessa is another feather to its cap. The College is delivering its services for the sake of students adequately.

The area is also frequented by NGOs and welfare associations which further the cause of enhancing education and its quality in Bhalessa. The major NGOs working in the area are – Educational, Environmental, Social Sports and Cultural Society Bhalessa, National Students Welfare Association Bhalessa, Kohistan Association Bhalessa. Unique Social Welfare, Rahat Educational Trust, Umar Educational Trust.

Not only have these NGOs helped hold free education camps in the area, they have been working hard for the past 15 years by providing vocational training, starting summer schools and remedial teaching. However, there are still many schools in the area which lack proper funds, infrastructure and resources like teachers and even a proper building. It is difficult for children to study in such schools when its extreme summers and the sun is scorching, winters have them shivering in the open and worse still, when its raining and their books get drenched. Efforts are on to better these schools and provide the basic amenities much needed for proper education. And while that is being done, noteworthy is the invincible spirit of the students which brings them right back to their temple of knowledge, even though it's broken and is without a roof.

Maybe for the people of this hill town, education is a critical requirement; one, which will ensure both, a social as well as economic change in the area. It is probably for this reason that their hunger for education is insatiable; for it gives them hope; hope for a better and brighter future.

School Education in Bhalessa;

There are 151 government Schools, 17 private, schools in education zone of Bhatyas where as in Bhalessa education zone there are 150 government and 30 private schools.

Government Degree College at Kilhotran:

Govt. Degree College Kilhotran is a Affiliated College located in Bhalessa area of Doda district in the State of Jammu and Kashmir. It is managed by State Government and was established in the year 2008 and got recognition in the year

The academic session of our College starts in the month of July.

In Picture: View of GDC Kilhotran Bhalessa

Govt. Degree College Kilhotran has many students studying in various classes with very well qualified faculty/teachers teaching them giving a healthy student pupil ratio of. These teachers are able to provide innovative and practical teaching to our students. This helps in overall development of students. To support our students and teachers Govt. Degree College Kilhotran also has a good Library which is open at convenient time for students. The library is well equipped with a good collection of books and other relevant study material.

The college has been having regular functions, events and festivals inside the campus and outside also which helps student in developing their overall skills.Govt. Degree College Kilhotran also boasts of some known alumni who have created a name for themselves and for our college.

IGNOU Special Centre:

IGNOU Special Study Centre has been set up by the IGNOU New Delhi in 2006 to democratize the system of education in Bhalessa. An MOU was signed between NSWA and IGNOU New Delhi for running this special centre. Presently the centre has more than 500 students on roll. The Centre is organizing series of seminars and debates. The courses activated by the university include BA, B.com, BTS, CTS. Meanwhile, the centre is working in closed coordination with District and local administration in order to disseminate fruits of education to cross sections of the society with the object of quality and access. The centre is open for intervention by the scholars, professors, officials, and many more. IGNOU Bhalessa has produced more then 2500 graduates and in other trades.

Government Women ITI Gandoh:

Government ITI at Gandoh is developing skill and competence to the vast number of female children of the area in diversified trades include Computers, Electracian, Steno, COPA, Dress Making, Domestic Housekeeping,Pluming, Wielding etc.

Beautiful view of Government HSS Kilhotran

Schools in Zone Bhatyas

1	HSS Jakyas	52	UPS Goila	103	UPS Sanwara-A
2	HSS Chilly	53	UPS Goila Sichal	104	UPS Sherpura Manoo
3	HSS Malanoo	54	GUPS Gogara-A	105	UPS ST Basti Dharyoyth
4	HSS Halaran	55	UPS Gogara-B	106	UPS SC Basti Dichal
5	HSS Tanta	56	UPS Gujjer Gwari	107	UPS Tandla
6	GHS Budhli	57	UPS Gatarni	108	UPS Thanth
7	HS Bhatoli C	58	GUPS Halaran	109	UPSUpper Challer
8	HS Chanyas	59	GUPS Haddle	110	UPS Wanipura Tandla
9	HS Challer	60	UPS Huttan	111	NPS Ahenger Mohala Thanth
10	HS Champal	61	UPS Hanoo	112	NPS Bhateeni
11	GHS Chilly Balla	62	UPS Houja	113	NPS Bagan
12	HS Doground	63	UPS Indloo	114	NPS Bagran
13	HS Dharyouth	64	GUPS Jakyas	115	NPS Banjoura
14	HS Gundow	65	GUPS Joura	116	NPS Bagli
15	HS Haddle RMSA	66	UPS Joura Kalan	117	NPS Bhatoli Paien
16	HS Joura	67	UPS Jangnallah	118	NPS Chanara

SSA

Schools in Zone Gandoh :

CHAPTER 6

TOURISM

Bhalessa is known for its picturesque valleys and villages. It has more than three dozen sites that can attract tourists, travellers and mountaineers. These tourist spots are natural landscapes and not managed by any government departments as of now.

Bhal Padri, a hill station in Changa block is a beautiful hotspot of Bhalessa and has not been explored as of now.The beautiful attractive place for the trackers and the mounteeners. It is located in block change of Bhalessa and on the other side there is a lush green upland of Padri and Gali which comes under the Bhaderwah area. Since Padri in Bhalessa has been a source of attraction for many tourists across the country. Unfortunately the place is still not covered under the schemes of the Department of Tourism or any Tourism Development authority.Padri is a hill station which has been a station for the students too who wish to spend their vacations at this place.

Near Padri there comes other lush green areas like Jawali, Mandral, Ghati, which are having the mesmerising view for the tourists and locals. The nearby populated villages are Bonincha, kakoti, Kota, Gingota, Sarla and many more.

KanthiDhar : There lies via Kilhotran a beautiful meadow of KhanthiDhar. A local fair is held here (mela) annually. The people from all walks of life

participate in this fair. In summers the mela is conducted by the locals having the religious relevance. There is a temple too where people used to worship besides the picnic spots at this place. The Kanthi is a beautiful place anf a source of attraction for the trakkers. The place is still not covered under the scheme of the Ministry of the Tourism of central or the state government.

Damote Dhar :

This area of Bhalessa town is located in the upper reaches of Bharti-Dhosa on the one side and is spread up to chilly Mano-kota on the other side. The valley is connecting snow clad mountains in winter and is glorious in summers.

Bach Dhar: Located at the upper reaches of Jitota Bhalessa connecting Bhaderwah is a picturesque place and looks scenic during summers.

Lamhote Meadows : Situated in chilly pingal Tehsil of Bhalessa, and has a beautiful look. It can attract the tourists across the state.

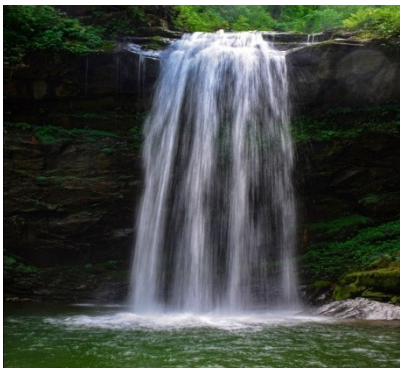
Lamhota is having a tourism potentional and can improve the economy of the area. The lamhote meadows are still not covered under the ambit of the tourism policy. It can be a good place for the tourists and the trackers.

Ghashir Top :

A well known place for the trekkers and the mountaineers.It is a hub of tourists but has not been adopted as of now by the tourism authorities. Gashir Top is a poular name in the minds and hearts of people of Doda for its lush green uplands and potential spots. This area need to be brought the policy of the Department of Tourism.

Goha Dhar : Connecting border of Chamba District of Himachal Pradesh, there lies Dhar quite attractive for most of the tourists here. Goha Dhar is a picturesque place located in change Khaljugasar route and has a tourism potential. The nearby villages are Seru, Khaljugasar, Goilbar, Alni, Akhrie, Banjer etc. The development of the Goha Dhar can be fruitful to touch us with the boarders of the chamba District of the himachal Pradesh.

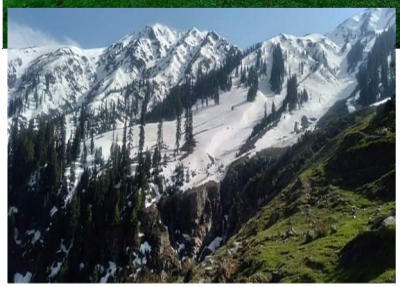
Beerchow Water fall :located at Jitota area of Gandoh Bhalessa Tehsil. It is popularly known as Beer Devasthan wherein people used to visit and do Puja besides there is a



flow of tourists across the area and has been a source of attraction for many during the summer.

Chowandi Meadows :

Located in Changa Block of Bhalessa in Doda. The place is a source of attraction for the mounteeners and trackkers. Theplace is still not brought under the preview of the policy or any scheme of promotion.



Dagan Dhar : Located in block change of Bhalessa and issource of attactionfor the tourists. It is a very beautiful place and a pasture. The Pahari speaking people of the Bhalessa come here during the summers with cattles.

MihaadDhar:

Situated in Chilly Pingal area of Bhalessa and can boast the tourism. It can be a best tourism spot. Mehad Dhar is having historical importance. This Dhar was a part of Paragana of Pingal Bhalessa and has been granted by the then Raja to Pamgas.

As per the records available to the archives department there is a copper plate/ Patta writtem which reads as under: Grant of dhar high altitude mountain posture of Mehad in Bhalessa to one Bhagsi.

The correct late of the copper plate/sanad available to the state archives department is not available. The archievs record has a wrong date assigned to the grant sanad. The time of rule of Daya pal lies between 1790 to 1810 A.D whereas tje official record tells its date as 11 katik samvat 1913. Actually 11 kartik samvat 56 must be written on tje document which the complier of the record took out as Bikrami and not as Laukik era. On calculations ot comes out to be 25th pf october 1780 AD see annexure

Tanslation of Maharaja Daya Pal of Bhaderwah Patta dated 11 kartik sammat 1913.

By the command of wasdev (God) we have granted the Dhar of Mehad (Bhales) to Bhagsi. It is now again granted to you. You should graze your sheep as your forefathers have been doing. This has been written by Bakshi Tikka Ram by order of Maharaja saheb.

Naglotan: Popular for summer mountaineering, a lush green valley of Bhalessa.

Nagni Dhar : Nagni lies in Chanti Ginshana area of Bhalessa, and is a main centre for tourists. The place is inhibited by the Gujjers and Bakerwals who used to stay there with their cattle’s to rearing.

Historical noraguari (NoranGowari) Dhar:

Damote Dhar : This area of Bhalessa town is located in the upper reaches of Bharti-Dhosa on the one side and is spread up to chilly Mano-kota on the other side. The valley is connecting snow clad mountains in winter and is glorious in summers.

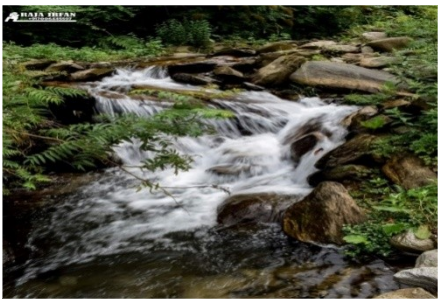
Jawali meadows : located in higher reaches of SotiGingota range in Changa block of Tehsil Gandoh.

Gondow Meadows:

Located in upper reaches of the Pingal lies the meadows known as Gondow. The meadow depicts the ethnic culture and lush green uplands of Bhalessa.

Natural Uplands of Kahara :

There are several matural and lushgreen uplands and waterfalls and places of interest in Tehsil Kahara of Bhalessa in Doda.



KehanDhar: lies in Chilly pingal Bhalessa and can attract a large number of tourists.

Lakhan : located in Chilly pingal and has a beautiful look.

Dulti Dhar : The Dulti Dhar presents the mesmerising view of

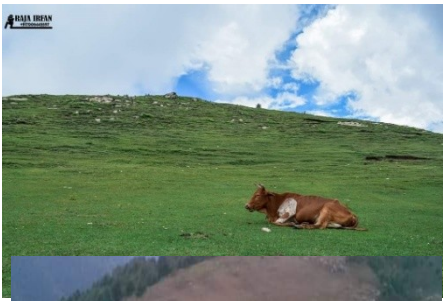
Bhalessa and will act as best health resort and picnic spot if developed.

Mashood dhar: A beautiful valley in Chilly pingal lies the Mashood meadows.

Ghill Meadows : Located near Gandoh are the very beautiful uplands in village Ghill in block Gandoh near the Tehsil Headquarter Gando.

Bharmi Top :

Located in Chilly pingal of Bhalessa



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Moti Bagra: Situated in Pingal Bhalessa and is known for adventure and a playground. The place is having beautiful spots.

Rajgoth Meadows:

Located in Changa Bhalessa in alni Gingita Panchayat and is very beautiful surrounded by the coniferous trees.

Trame Ghot :

It is a last picturesque area in Changa Block near Dagan and Khaljugasar and Jawali.

Chapter 7

CIVIC ISSUES

BHALESSA: **HILL DISTRICT FOR ADMINISTRATIVE CONVENYANCE:**

Bhalessa as it is commonly called comprised of the twin valleys of Bonjwah drained and carved by the rivulets and Bhalessa drained by Kalgoni stream whereas the former emerges from the mountain ranges of Chamba near the Sach Peak. The later emerges from the Katari range near Son Bain (Golden Spring) mountain. The two rivults unite near Donadi, a few miles above Thathri on the National Highway 1 B where it finally merges into the Chenab River. The main divisions viz a viz locations are Neeli, Jatota, Pingal, Chilli, Nanota and Basnota. By road, bus services from Doda connect Bhalessa. Bhalessa had come into existence in the year 1948 and its Headquarter is located at a distance of 241 Kmts from the Jammu winter capital and 282 kmts from the Srinagar, the summer capital of the state. The area is located between 32-52 and 41-97 degree longitude. Bhalessa is an administrative unit of Doda headquarters at Gandoh.

Gandoh is controlled by a Sub-Divisional Magistrate and other officers. Bhalessa and Bhaderwah comprise one assembly segment of Jammu and Kashmir. It was a single administrative unit until 2014, at which time separate tehsils and niabats were established for Bhatyas, Jakyas, Chilly, Kahara and Changa. The Tehsil was firstly established at Gandoh in 1981. The first Tehsildar of Bhalessa was Sh. DurgaDass who joined on 29-07-1981. There were 19 Tehsildars who administered the area from the last 30 years. The Bhalessa areas is scattered in several zones. In previous years, The Committee of the state government proposed that new Sub-Division Bhalessa shall comprise,

Tehsil Bhalessa and Tehsil Thathri. Further it was mentioned that during the visit of the Government Committee to Bhalessa, a demand was projected by the people that twenty three

villages falling in three PatwarHalqas namely Kansoo, Jora and Malanoo be attached with Tehsil Bhalessa after their deletion from Tehsil Thathri. Another demand received by the government team during its visit to the area pertained to attachment of eleven villages of PatwarHalqasPatnazi and Jawalapur commonly known as Bunjawa with Tehsil Thathri after their detachment from Tehsil Kishtwar on the ground of proximity of the area and convenience of the people. After considering all counter claims in respect of these demands and taking into consideration, the proximity of PatwarHalqas, administrative convenience and public demand, the team recommends strongly that eight villages of PatwarHalqaKansoo namely Kansoo, Bathri, Indlu, Dichhal, Bhatoli, Dharyouth, Piyakal, Kuthyara with population of 5,744 be deleted from Tehsil Thathri and added in Tehsil Bhalessa. The demand for attachment of PatwarHalqasJora and Malanoo with Bhalessa Tehsil is not found justified and agreeable. The government find it unjustified. This was recommended by the committee formed by the government.

Now this sub Division is administered by Sub Divisional Magistrate Gandoh. Newly Carved Naibats, Blocks, Tehsils and Sub Division: As per the Cabinet decision No 128/11/2014, Dated 16/07/2014, sanction has been accorded by the government of the state for the establishment of the new Tehsils at Chilly Pingal and Kahara and new NiabatsatJakyas, Changa, Manoo, Sinoo, Khaljugasar, Bharti kaku. Bhalessa ranked 3rd in Doda District in terms of Population.It ranked 60th in the state. As per the Census record of Government of India, the total population of the area is The Population of the area is 83636 as per census records, There are 66 Revenue Villages, 52 Panchayats in Bhalessa. The distance From District Headquarter Doda to Gandoh to Doda is 66 kilometers whereas the distance from GnadhohBhalessa to Bhaderwah is 96 kilometers. Distance from farthest villages Like Khaljugasar, Manoo from Bhaderwah is 115 kms. Chilly Pingal to Doda is 68 kilometers, Bhaderwah is 98 Kilometers. Tehsil HQ Gandoh to Doda is 66 Kilometers. Sub Division Gandoh is connected by a single road which passes to Bhaderwah through PulDoda which is only 5 kms from District HQ Doda.. The average distance from Gandoh to Bhaderwah is 144Kms, Sub Div Gandoh to Doda is 101.50 Kms. The recent decision of the Government for attaching Sub Division Gandoh with ADC Bhaderwah is unjust

and need withdrawal keeping in view the proximity of Bhalessa and Thathri with District Headquarter Doda. The distance from Bhalessa to Thathri is just 30 Kilometers. There has been a strong resentment among the citizens of Bhalessa against the decision of the government for attaching Bhalessa with ADC Bhaderwah. It is unjust for the people of Bhalessa to visit 99 kilometers to Bhaderwah from GandohBhalessa by crossing the district headquarter Doda that is only 66 kms away from Bhalessa. However Distance from remote villages of Bhalessa Like Khaljugasar, Manoo, Gingota to Bhaderwah is 115 kms. People are on roads for immediate removal of attachment of Sub Division Bhalessa with Additional Deputy Commissioner Bhaderwah. It is worthwhile to mention here that Sub Division Thathri and Sub Division Bhalessa are in close proximity and both the sub divisions need to be upgraded and the post of Addidional Deputy Commissioner be created to provide solace to the people.

Bhalessa has a very tough terrain so the communication system/means of transportation is very difficult. The area is located in Doda district of Jammu and Kashmir is still facing step motherly treatment and authorities are reluctant to act as the transportation in the area is in a bad shape. In this age of digitalization, the area is witnessing an acute transport like buses for the poor masses to travel from one hamlet to another.

Notwithstanding claims of the successive state governments to accelerate developmental activities in the remotest areas of the Jammu region, the Bhalessa area of Doda district exposes all claims of the authorities to take “revolutionary” steps for the development and betterment of the neglected and the remote areas.
However, the area is evidence that except slogans the authorities failed to speed up road connectivity. If one goes deep in the remote areas of Doda district, the real picture exposes claims of the authorities. Bhalessa still become prey of discrimination by the successive. The residents still confront the inconveniences due to the bad roads.

People seemed out of the so called e-governance projects and slogans of reaching the unreached. The area witnessed five accidents from last three years due to wrost condition of roads.

Despites the increase in road accidents and knowing that it often results in fatal accidents overloading in allowed in hilly

terrines of Doda district. Take an example of June 6, 2000, At least 11 people were feared dead and 15 others injured as a bus rolled down a road and fell into a gorge at ManoiBhatyas. In 17 January 2009, At least 11 people were feared dead and 15 others injured as a bus rolled down a road and fell into a gorge on the same road.
In August 2009 accident on this road, two children were killed and 30 others got injured when a matadoor plunged into 350 feet deep gorge at Bathri The area is witnessing several accidents of mini buses since two years.
That time too several precious lives were lost but nothing more than condoling the deaths and expressing shocks and grief were done by government and any authority. Regrettably no one tried to look into the root cause of accidents and came out with a plan or suggestion to decrease the frequency of accidents.
It is pertinent to note here that ThathriKilhotran road has been taken up for Improvement, up gradation by way of providing and laying 50 mm thick bituminous macadam 20 mm thick premix carpet and providing laying WBM grade IIIin stretches for surface connections in km 1st to 5th. But what to speak of the progress, the road is still wrost since two years and its condition has gone from bad to wrost as the concerned agency lacks interest to complete the project.
The form of the land is rugged and mountainous surrounded by the sprawling mountains that one can reach Gandoh and NeeliIllaqa in difficult mode.
Owing to such depilating and narrowness of the road the area faced fatal accidents. “The State government and its related departments have failed to avert these tragedies in Doda district. We condemn this callous attitude of the administration” added a local shopkeeper Shah Nawaz.

The people said that it is for more than seven times that the area became prey of accidents but till date the area has not been provided any kind of transportation by the government. The people said that private Tata sumos are plying in the area but the people lack any kind of governmental support. The area is facing acute shortage of buses.

With regard to the developmental initiatives, about a dozen villages in the Gandoh belt, comprising a population of 30,000, solely depend upon a wooden bridge which cannot bear burden of more than three persons at one time. This wooden bridge is

known as Shoran-Chili Bridge and constructed under the National Rural Employment Guarantee Act (NREGA) scheme. Other areas like Thaloran-Kilhotrannullah, there is no bridge as the Children are not in a position to pass the nullah to reach nearby schools.

Although Gandoh is the native place of Union Health Minister Ghulam Nabi Azad, majority of the villages in this belt lack facility of drinking water, electricity. One has to regularly track a distance of not less than 5 km on foot to reach the road. Moreover, Dadkai village which is known for deaf and dumb population and teams of expert regularity visit this hamlet to check out strategy for rehabilitation of such families. Outsiders, who visit our belt, are surprised to see road connectivity in this area.
With every passing problems of the inhabitants of this belt have been increasing but promises of the politicians remained only on paper.

“Our problems and demands remain unsolved and unfulfilled. We have been crying and trying to raise our voice, but our voices remained unheard” pointed an elderly, Abdul Rehman.

The local people have demanded that more SRTC buses be deployed to the area so that students may not suffer any more. Locals have lashed the government for its failure in preventing the area from accidents.

The area need to be brought under special economic initiatives of the central and state governments so as to achieve the slogan of reaching the unreached.

The condition of all the roads including the main road of Thathri kilhotran Road is in wrost condition. A populaceof over1 lakh souls of Bhallessa is suffering badly due to the very slow pace of road development works initiated by the R&B and poor monitoring by the senior officers in the department and the District Administration, Doda.

View of Trauma Centre at Gandoh

India is claiming to have progressed in implementing the national flagship programmes like Food for All, Water for All, Health for All, but the rural areas in the state like of Bhalessa in Doda speaks of the real picture of such so called claims.
The access to basic amenities including nutrition, health, and electricity has recede further in rural area of Bhalessa with more and more countryside leading to human suffering. Successive governments at the state and centre ignored the area in all fronts. People seemed out of the so called e-governance projects and slogans of reaching the unreached. The upper case hamlets clearly exhibits that they lack access to various basic amenities such as nutrition, health, education, housing, connectivity, security and opportunities for overall future improvement despite implementation of several State as well as Central Government sponsored schemes.

The picture reveal from the very recent Eid festive celeberated by the inhabitants of the area with a routine food packets and local ration depots seemed empty of the food grains.

The area of Bhalessa presents a tale of such discrimination on the part of authorities; the depots of ration were either without food or were not surveyed by the authories to finalize the arrangements for such grand festive.
The local people celebrated Eid with routine chapatti and what we call it as dry food. The tale is that the concerned department failed to supply Rice, sugar and other commodities. The area is settled in rural most realty of Jammu and Kashmir. The area is

witnessing complete lack of basic amenities like food, electricity, drinking water and health facilities since a month. It is very sad to say that despite landmark achievements in interior areas of the region, the area is still confronting the step motherly treatment. The area is being ignored by the successive Govts in all aspects. The people here are thriving below poverty line and barely manager their socio-economic life.
The area is home of Union health Minister Ghulam Nabi Azad and the area faced acute shortage of health like non availability of Lady Gynecologists, Pediatricians and an efficient health care. The area is having one Sub District hospital at Gandoh which too is lacking staff. The areas like Chilly, Bhatyas, Khaljugasar, Gingota, Jitota, and Kahara face acute shortage of health care facilities. It becomes very difficult for a pregnant woment to reach Doda and Jammu for safe delivery. This nelson's eye towards the so called health for all programmes and provision of basic amenities has created a rentment among the local masses. The elderly of the area are also at had hit as they don't receive basic health care facilities in time. This negligence on the part of the successive governments has led the people to come on the streets to protest against the authorities reluctant to act.
"It is quite shocking that this area lacks even basic facilities of electricity, water and health care facilities." Said a local Sarpench Mohammed AlyasBatt in response to my query regarding the basic amenities in the area.
"What the government have done so far for deaf & dumb children who are devoid of rehabilitation of Dhadkai Village of Bhalessa?, Provision of basic accommodation for a College and why the area is witnessing the frequent power cuts?" and non supply of food grains on the eve of very recent Eid festival, he wanted to know.

Besides urges, appeals by locals and a protest on the eve of Eid at Gowari by the locals, the area still witness a complete shortage of food, water, health care facilities and power curtailments. On the one hand people are on the streets and government is sleeping and not in a position to mitigate woes of the poor populace of the area.

However, the local NGOs and Educational organizations have threatened for shut down call if the Basic necessities are not provided to them. about a dozen villages in the Gandoh belt,

comprising a population of 30,000, lack all health & water facilities.
The area need to be brought under special economic initiatives of the central and state governments so as to achieve the slogan of reaching the unreached otherwise the national flagship programmes can remain elusive and futile. The new trauma centres need to established in Neeli illaqa (Changa) chilly pingal, and kahara areas to provide solace to the masses.

DEVELOPMENTAL CONVAS OF BHALESSA: SOME MOVEMENTS

21 Point Programme to stem the rot.

In order to bring area under the developmental convas, Ghulam Nabi Azad suggested to formulated a Developmental committee that later became a Bhalessa Bonjawah Developmental Committee on a mass scale. The committee has a massive support at all levels.

The 21 Point programme/ Demands, so of them are fulfilled by the state government include the following.

The committee has suggested the Government following:

1. Reviving Bhalessa-Bonjawah Constituent Unit.

The fact that Bhalessa Bonjwah Constituency was constituted keeping in view the geographical and cultural oneness of this area, But the same has been merged with Bhaderwah for petty political scores. This has not only divided the cultural homogeneity of this area but has led to the vaccum.

Fo achieveable motherhood, a separate political constituency is ungenctly needed to preserve the cultural diversity of this area.

2. Roads: Construction of Roads, Link Roads upto Juggasar. Thanks to the former Chief Minister Ghulam Nabi Azad for taking interest in linking all the villages with main town. More need to be done to speed up the work of blacktopping and extending/ widening the cussed roads. Introduction of new roads like Kahara Jai Road. Linking of Roads of Bhalessa with that of Chamba District of Himachal Pradesh. Gandoh Jitota Road be merged Bhaderwah. Bhatyas to Chilly Manu Kota.

3. Education: It is a matter of great satisfaction that Government has established a Governtment Degree college at Kilhotran, more needs to be done. The Bhalessa Bonjwah Development committee's demand seemed fulfilled by the government. The committee also demanded upgradation of High Schools of Chilly, Halaran, Manoi, Mano, Chanti, Bharti into Higher secondary schools.

4. Telephone

5. Establishment of New Blocks.

6. TV Towers.

7. SDM and SDPO (Fulfilled) and Sub Judge Court.

8. Forests Division

9. Carving of New Tehsils. (Fullfilled). Tehere seemed a public perception for fulfilling the demand for establishment of Tehsil at Chilly keeping in view the administrative conveyance.

10. Health: Non availability of Doctors and necessary equipments.

11. Sheep Husbandry.

12. Harticulture

13. PHE

14. Banks (Fullfilled)

15. Agriculture: Supply of HYV Varieties of seeds

16. Electricity.

17. New Indutrial Units.

18. Frequent Employments

19. Tourism Development need fleeting attention. (Tourism development authority need to be set up).

20. Rural Industries.

The following mass scale organisation members are as under:

1. Alhaj Ghulam Mustafa Azad

2. Ghulam Hussain Bhall sahib (As ill luck would have it, not remained among the people).

3. Ghulam Nabi Ahangar

4. Mushtaq Ahmed Zargar

5. Shamsud Din Wani Beli

6. Master Ghulam Rasool Binoon

7. Bashir Ahmed Sarwal

8. Ch. Ali Mohd Chilly Mallat

9. Ghulam Nabi Batt Manoi

10. Master Shamas Din Jitota

11. Dhian Singh Dewakar Chenser

12. Shah Din Sheikh Dhravery

13. Sudesh Kotwal Batara

14. Bashir Ahmed Wanth Bonjwah

15. Master Shamas Din Mir Batola

16. Master Abdul Rashid Magloob Chilly

17. Mushtaq Malik Malik Pura

18. Kewel Singh Manhas Bhargi

19. Kuldeep Singh Chib Raila

20. Mohd Din Mir Gowari

21. Noor Mohd Batt Kilhotran

22. Mohd Sharief Nisar Halore

23. Lal Chand Hateshi Gandoh

Block Level functionaries of the committee

24. Master Kanshi Ram Naali Bonjwah

25. Haji Abdul Rashid Mulano

26. Nazir Ahmed Kichloo Chilly

27. Attaullah Batt Chanyas

28. Mohd Iqnal Malik Malik pura,

29. Master Bansi lal Jitota

30. Ghulam Abass Batt Soti

31. Nazir Ahmed Zargar Chochloo

32. Ghulam Mohd Rather Goilbar (As ill luck would have it, not remained among the people)

33. Dr. Kalyan Singh Joda

34. Ghulam Mohd Mir Halaran

35. Bashir Ahmed Keen Bonjwah

36. Mohd Rafiq Mir Tana

37. Master Amer Nath Chilly

38. Mohd Iqball Batt Chanyas

39. Master Anayatullah Wani Chanyas

40. Mohd Ayoub Mir Jitota.

41. Master Mool Raj Inharrah

42. Mohd Ashraf Wani Moi

43. Bansi Lal Rana Dhanori.

Other Demands

Keeping in view the hilly topography of Bhalessa, the people are veering for a Hill District Status for the trio tehsils of Gandoh, Chilly pingal and Kahara. Sone of the demands put in by the masses regarding their civic issues by Bhalessa United front and other local NGOsare enlisted here:

Some memories

Bhalessa, November 22, (Scoop News)-A massive protest demonstration was staged by the residents of Bhalessa opposite Press Club Jammu demanding hill district status to Bhalessa and detachment of Bhalessa from the jurisdiction of ADC Bhaderwah that is more than 100 Kilometers from Bhalessa Gandoh.The speakers highlighted that Bhalessa areas have been attached to Bhaderwah ADC without the consent of the

people; previously the area of Bhalessa has been with ADC Doda i.e only 66 Kms from Gandoh. Now the inhabitants of Bhalessa can't travel 115 average kms to reach Bhaderwah for administrative work. The residents has demanded immediate withdrawal for the Government order and asked the Chief Minister for early detachment from ADC Bhaderwah and attachment with ADC Doda. The residents have demanded separate ADC Post for Bhalessa and its adjoining Tehsils.

It is worth to mention here that Bhalessa comprise of Kahara, Chilly Pingal, Gandoh, Neeli Khaljugasar, Chilly Area, Jitota area, Halaran, Joda and Soti Changa Klhotran. There huge landmass needs an administrative convenience and Government should concede the demand of the local masses at an earliest. The speakers said that Bhalessa ranked 3rd in Doda District in terms of Population. It ranked 60th in the state. The Population of the area is 83636 as per census records; there are 66 Revenue Villages, 52 Panchayats in Bhalessa. The distance From District Headquarter Doda to Gandoh to Doda is 66 kilometers whereas the distance from Gandoh Bhalessa to Bhaderwah is 96 kilometers. Distance from farthest villages Like Khaljugasar, Manoo from Bhaderwah is 115 kms. Chilly Pingal to Doda is 68 kilometers, Bhaderwah is 98 Kilometers. Tehsil HQ Gandoh to Doda is 66 Kilometers.

The protesters said that the public resentment is seen in these areas against the move of attachment of Bhalessa with ADC Bhaderwah and masses are on roads for withdrawal of these areas from ADC Bhalderwah. The fact in that ADC Post for Bhaderwah has been created by the government without consulting the lakhs of population. The ADC post for Bhaderwah has been created under ambiguous facts and need immediate withdrawal to defy any loss in future due to the coming up of mass scale protests at all levels said a spokesman.

Speaking on the Occasion, Mohd Hanief Malik President Bhalessa United Front said that Bhalessa comprise of Kahara, Chilly Pingal, Gandoh, Neeli Khaljugasar, Chilly Area, Jitota area, Halaran, Joda and Soti Changa Klhotran. There huge landmass needs an administrative convenience and Government should concede the demand of the local masses at an earliest.

Sadaket Malik, Social Activist of the area said that In Bhalessa has time and again divided and its cultural canvas has been deteriorated. For administrative convenience.The office of the

Additional District Magistrate is the cry of the hour and Chief Minister should amend the order at an earliest said Reyaz Zargar an activist.

The speakers have given ultimatum to the Government for immediate redress of their grievance at an earliest. Others who include:- Amar Chand; Mohd Ramzan; Javaid Zargar; Bashir Malik, Ishtiaq Niak; Arshad Mir; Irfan Nadvi; Mashkoor, Baber; Ishtiak Malik; Haroon Mir; Imtiaz Wani Muzafar Batt; Rukhsar; Perminder Bhall; Sunil;

A College for Jakyas: There is a lack of higher education facilities in the two thesils which includes a huge scattered populace. One such area is Jakyas where there is a dire need of Wommen or even Fulfladged College so as to remove the gender parity gaps of education. The union Ministry of Education and the UT Adminstration of Jammu and Kashmir is solicited by the locals to bring the area under the ambit of the thwe facility of higher education in the newely carved Tehsils of Chilly Pingal and kahara at a centrally located place of Jakyas Bhalessa Doda.

”A demand of Degree college for Jakyas was today raised by the public of Tehsil Chilli Pingal under banner of United front Bhalessa.Speaking on the occasionPresident United front Bhalessareminded that two years back Government had promised to make Colleges in farlung areas to provide facilities of Higher Education.Tehsil Pingal is one of the Hilly Tehsil of Distt Doda and students of This area is facing very hard to continue their studies especially Girls student could not continue their education. All speakers demanded that Govt should immediately established college at JakyasPINGALso that all students especiallygirls belonging to Tehsil Chilli Pingal will avail the opportunity of higher education. OtherWho spoke on the occasion are Ab Majeed Rahie,Liqat Ali Sheikh,Ishaq Rashied MalikMangtullah Zarger, Pervaiz Ganie, Firoz Din Malik, Molvi Altaf, Younes Mir, Ishrat Illahi Puran Chand Mohd

Ramzan Malik,Ghulam Nabi Zarger,Ghulam Mohiul Din Shabir Ahmed Sheikh (6th April 2020).

Source:
http://bhalessaheritagecentre.blogspot.com/2018/04/government-degree-college-for-pingal.html

Demand for Road connectivity to all the hitherto unreached areas of Bhalessa is also being raised besides the infrastructure the sports stadium, water and electrity. Thanks to the Panchayati Raj Institutions for acting as a catalyst in resolving the demands of the people during the sonwy weathers. The continous efforts of the local DDC members are a milestone in this direction.

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Chapter 8

DODA AT A GLANCE: VITAL STATISTICS AND APPENDICES

Headquarter	**Doda**
No. of Tehsils	**17**
No. of CD Blocks	**17**
No. of Revenue Villages	**402**
No. of Panchayats	**231**
No. of Patwar Halqas	**66**
No. of Niabats	**11**
No. of Girdawar circles	**14**
No. of office Qanoongo	**04**
No. of Towns	**03 (Bhaderwah, Doda & Thathri)**
Sub-division	**04**
Population	**4,09,936**
Sex ratio	**919**
Density	**46 persons/ sq. km**

Literacy Rate	**64.68%**
District Pin code index	**182XXX**

Source: - Census 2011

In our state, Jammu district (1529958) while leading all the districts in the population is followed by Srinagar (1236829), Anantnag (1078692), Baramulla (1008039), Kupwara (870354),Budgam (753745), Rajouri (642415), Kathua (616435), Pulwama (560440), Udhampur (554985), Poonch (476835), Kulgam (424483), **Doda (409936)**, Bandipora (392232), Samba (318898), Reasi (314667), Gandarbal (297446), Ramban (283713), Shopian (266215), Kishtwar (230696), Kargil (140802) and Leh (133487). Doda district is the **13th largest** district by population of the state of Jammu & Kashmir. After trifurcation of erstwhile District Doda, the District comprises of 402 revenue villages. As per census 2011, Doda has population of **409,936** of which male and female are 213,641 and 196,295 respectively..The population is mostly rural and only 7.97% of it resides in the towns. The population of Doda District constituted **3.27 %** of total population of J&K state. Working force accounts for **37.06%** of population. The main occupations of the working force are cultivators, agricultural labourers, livestock rearing, building construction, trade and commerce.

This chapter contains set of 10 tables presenting population statistics of the District Doda.

POPULATION

DISTRICT WISE POPULATION OF J&K

S.NO	District	Total Population			Sex ratio	Population Density per sq. km.
		Males	Females	Total		
1.	Jammu	813821	716137	1529958	880	678
2.	Srinagar	651124	585705	1236829	900	613
3.	Anantanag	559767	518925	1078692	927	306
4.	Baramula	534733	473306	1008039	885	240
5.	Kupwara	474190	396164	870354	835	366
6.	Badgam	398041	355704	753745	894	554
7.	Rajauri	345351	297064	642415	860	244
8.	Kathua	326109	290326	616435	890	246
9.	Pulwama	293064	267376	560440	912	516
10	Udhampur	296784	258201	554985	870	211
11	Poonch	251899	224936	476835	893	285
12	Kulgam	217620	206863	424483	951	929
13	Doda	213641	196295	409936	919	46
14	Bandipore	207680	184552	392232	889	1137
15	Samba	169124	149774	318898	886	319
16	Reasi	166461	148206	314667	890	183
17	Ganderbal	158720	138726	297446	874	1153

18	Ramban	149132	134581	283713	902	213
19	Shopian	136480	129735	266215	951	853
20	Kishtwar	120165	110531	230696	920	140
21	Kargil	77785	63017	140802	810	10
22	Leh (Ladakh	78971	54516	133487	690	3
Total		**6640662**	**5900640**	**12541302**	**889**	**124**

Source: Census 2011

POPULATION

TOTAL POPULATION OF THE DISTRICT

S. No.	Census RURAL / Urban	Total population			No. of literates			Literacy rate	Sex Ratio	No. of Households
		Male	Female	Total	Male	Female	Total			
1	Rural	195430	181817	377247	123819	70731	**194550**	62.7	930	72917

2	Urban	18211	14478	**3268 9**	14801	9732	**2453 3**	85.6	795	6719
	Total	**2136 41**	**1962 95**	**4099 36**	**1386 20**	**8046 3**	**2190 83**	**64.7**	**919**	**79636**

Source: - Census 2011.

SC/ST POPULATION OF THE DISTRICT

S.No.	**Census RURAL/ Urban**	**SC population**			**ST population**		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
1	Rural	26659	25680	**52339**	20016	18585	**38601**
2	Urban	550	519	**1069**	361	254	**615**
	Total	**27209**	**26199**	**53408**	**20377**	**18839**	**39216**

Source: - Census 2011.

CONSTITUENCY WISE POPULATION

S. NO.	Constituency	No. of Villages/ wards	Total population				No. Of Households	No. of literates			Sex Ratio
			Male	Female	Total	Percentage		Male	Female	Total	
1	Inderwal	39	20411	18503	38914	9.49	7087	12668	6638	19306	907
2	Doda	103(V) + 13(W)	78261	70434	148695	36.27	30595	50525	29176	79701	900
3	Bhaderwah	236(V) + 13(W)	86313	80590	166903	40.72	30960	58383	35560	93943	934
4	Ramban	24	28656	26768	55424	13.52	10994	17044	9089	26133	934
Total		402(V)+ 26(W)	0	0	0	0	0	0	0	0	0

Source: - Census 2011.

TABLE NO: 1.2b

CONSTITUENCY WISE SC/ST POPULATION

S. No.	Constituency	No. of Villages /wards	SC population			ST population		
			Male	Female	Total	Male	Female	Total
1	Inderwal	39	1642	1525	3167	2591	2396	4987
2	Doda	103(V) + 13(W)	7469	7166	14635	2942	2543	5485
3	Bhaderwah	236(V) + 13(W)	14146	13662	27808	12266	11448	23714
4	Ramban	24	3952	3846	7798	2578	2452	5030
Total		402(V)+ 26(W)	0	0	0	0	0	0

Source: - Census 2011

Tehsil-Wise Population Statistics

S. No.	Name of the Tehsil	Households	Population	Male	Female
1	Assar	3121	14599	7552	7047
2	Bhaderwah	9957	54189	28251	25938
3	Bhagwah	4867	26078	13352	12726
4	Bhalla	4037	21187	10800	10387

5	Bharat Bagla	2661	13726	7041	6685
6	Chilly Pingal	4738	26170	13391	12779
7	Chiralla	2001	10110	5188	4922
8	Doda	14111	68632	37080	31552
9	Gandoh	8478	45719	23363	22356
10	Gundna	3188	14962	7748	7214
11	Kahra	4408	23421	11933	11488
12	Kashtigarh	4525	23038	11983	11055
13	Marmat	3427	15289	7923	7366
14	Mohalla	3595	17333	8883	8450
15	Phigsoo	1197	6610	3403	3207
16	Thathri	3523	19814	11103	8711
Total		**77834**	**400877**	**208994**	**191883**

Source: - Census 2011

POPULATION

Block-Wise Population Statistics

S. NO	Name of the Block	Households	Population	Male	Female

1	Assar	4003	18828	9770	9058
2	Bhaderwah	7835	43105	22546	20559
3	Bhagwah	5490	29407	15078	14329
4	Bhalessa	3372	19235	9953	9282
5	Bhalla	5759	28978	14816	14162
6	Changa	5106	26484	13410	13074
7	Chilly Pingal	2230	12212	6272	5940
8	Chiralla	3052	16717	9076	7641
9	Dali Udyanpur	2814	14519	7448	7071
10	Doda	5422	28289	15082	13207
11	Gundna	5780	27311	13973	13338
12	Jhaky	2508	1395	71	68

	as		8	19	39
13	Kahra	4408	23421	11933	11488
14	Kastigarh	3643	18809	9765	9044
15	Khellani	2366	10917	5520	5397
16	Marmat	3950	17584	9112	8472
17	Thathri	3377	18414	9910	8504
Total		71115	368188	190783	177405
18	Doda Urban	4597	21605	12506	9099
19	Bhaderwah Urban	2122	11084	5705	5379
Total		6719	32689	18211	14478
G.Total		77834	400877	208994	191883

Source: - Census 2011

HORTICULTURE

Availability and distribution of fruit plants in District Doda for the year 2019-20

S. No	Name of Horticulture Zone	**Name of Block**	**Plants Available (No)** **Deparmental Nurseries**	**Plants Distributed (No)**
1	Assar	Assar	-	-
2	Gundna	Gundna	-	-
3	Bhaderwah	Bhalla	5004	642
		Bhaderwah		
4	Ghat Doda	Ghat/ Doda	990	-
		Dali Udayanpur		
5	Marmat	Khellani	27935	4835
		Marmat		
6	Thatri	Thatri	31883	8885
		Khara		
		Chiralla		
7	Bhagwah	Bhagwah	28837	3845
		Kastigarh		
8	Bheles	Changa	6570	268
		Chilli		

	sa	Pingal		
		Gandoh		
		Jakyas		
Total			**101219**	**18475**

Source: Chief Horticulture Officer, Doda

HORTICULTURE

Horticulture Extension in District Doda for the year 2019-20

S.No	Name of Horticulture Zone	**Name of Block**	Horticulture Area (Hectt.)	Nurseries No.	Plant Protection	
					Kgs	Lts.
1	Assar	Assar	-	-	-	-
2	Gundna	Gundna	-	-	-	-
3	Bhaderwah	Bhalla	1.86	1	12	16
		Bhaderwah				
4	Ghat Doda	Ghat/Doda	1.62	1	-	-
		Dali Udayanpur				
5	Marmat	Khellani	2.25	1	12	19

		Marmat	0.97	1	-	-
6	Thatri	**Thatri**	2.00	1	12	16
		Khara				
		Chiralla				
7	Bhagwah	**Bhagwah**	2.02	1	12	16
		Kastigarh				
8	Bhelessa	**Changa**	1.50	1	-	-
		Chilli Pingal				
		Gandoh				
		Jakyas				
Total			12.22	7	48	67

Source: Chief Horticulture Officer, Doda

SERICULTURE

Plantation & Number of Trees for 2019-20

S. No	Name of Block	No. of nurseries	Area of nurseries (Kanal-marla)	No. of Plants raised (in lakhs)	Seedling/ roots /cutting planted (in lakhs)	Plants received from one circle to another	Plants received from outagency Kashmir	No. of plants issued for plantation	No. of trees existing at the end of the year in circle
1	Assar	-	-	-	-	-	-	-	-
2	Bhaderwah	2	35.15	0.01	0.12	-	0.05789	0.06789	0.23
3	Bhagwah	-	-	-	-	-	-		0.02
4	Bhalla	-	-	-	-	-	-	-	0.30
5	Chirala	-	-	-	-	-	-	-	0.01
6	Changa	-	-	-	-	-	-	-	0.01
7	Chilli Pingal	-	-	-	-	-	-	-	0.055

8	Doda /Ghat	1	46.14	0.050	0.08	-	0.02400	0.07400	0.474
9	Dali Udyanpur	-	-	-	-	-	-	-	0.07
10	Gandoh	-	-	-	-	-	-	-	0.23
11	Gundna	2	36.07	0.02	0.068	-	-	0.02	0.54
12	Jakyas	-	-	-	-	-	-	-	0.03
13	Kastigarh	-	-	-	-	-	-	-	0.04
14	Khellani	-	-	-	-	-	-	-	0.01
15	Kahra	1	29.00	0.02	0.06	-	0.03311	0.05311	0.181
16	Marmat	1	18.15	-	0.06	-	0.4111	0.4111	0.07
17	Thathri	1	30.17	-	0.06	-	-	-	0.07
Total		8	197.08	0.10	0.448	-	0.15611	0.25611	2.34

SERICULTURE
PRODUCTION DISTRIBUTION & SALE OF CACOONS FOR THE YEAR 2019-20

S.No.	Name of Block	Seed Distribution in Ozs	Cocoons production in	Cocoons sold Rupe	Number of Rearing

			(Kg)	es in Lakhs	Famil ies
1	Assar	-	-	-	-
2	Bhader wah	30	72.000	0.86	35
3	Bhagwa h	5	100.000	0.15	9
4	Bhalla	30	720.000	1.23	53
5	Chirala	-	-	-	-
6	Changa	-	-	-	-
7	Chilli Pingal	-	-	-	-
8	Doda/ Ghat	25	500.000	0.75	30
9	Dali Udyanp ur	12	240.000	0.40	10
10	Gandoh	30	600.000	0.90	50
11	Gundna	40	800.000	1.10	60
12	Jakyas	-	-	-	-
13	Kastiga rh	10	200.000	0.30	16
14	Khellani	-	-	-	-
15	Kahra	35	501.250	1.28	30
16	Marmat	3	60.000	0.05	4
17	Thathri	20	400.000	0.63	20
Total		240	4841.25 0	7.65	317

Source: - Deputy Director Sericulture Doda

TOURISM

S.No.	Name of the Block	Tourists/ Adventure Huts	Tourist Bungalows/ Rest House/Youth Hostel	Paying Guest Houses	Total
1	Assar	-	-	-	**-**
2	Bhaderwah	-	15	-	**15**
3	Bhagwah	-	-	-	**-**
4	Bhalla	-	6	-	**6**
5	Chirala	-	-	-	**-**
6	Changa	-	-	-	**-**
7	Chilli Pingal	-	-	-	-
8	Doda	-	-	-	-
9	Dali Udyanpur	-	-	-	-
10	Gandoh	-	-	-	-
11	Gundna	-	-	-	-
12	Jakyas	-	-	-	-
13	Kastigarh	-	-	-	-
14	Khellani	-	-	-	-

15	Kahra	-	-	-	-
16	Marmat	-	-	-	-
17	Thathri	-	-	-	-
Total		-	21	-	**21**

-

Source: - Chief Executive Officer BDA Bhaderwah

S.No.	**Name of the Tehsil**	**Tourists/ Adventure Huts**	**Tourist Bungalows/ Rest House/Youth Hostel**	**Paying Guest Houses**	**Total**
1	Assar	-	-	-	-
2	Bhaderwah	-	15	-	15
3	Bhalla	-	6	-	6
4	Bharath Bagla	-	-	-	-
5	Bhagwah	-	-	-	-
6	Chilly Pingal	-	-	-	-
7	Chiralla	-	-	-	-
8	Doda	-	-	-	-
9	Gandoh	-	-	-	
10	Gundna	-	-	-	-
11	Kahra	-	-	-	-
12	Kastigarh	-	-	-	-
13	Marmat	-	-	-	-

14	Mohalla	-	-	-	-
15	Phigsoo	-	-	-	-
16	Thathri	-	-	-	-
17	Bhella	-	-	-	-
Total		-	21	-	21

Source: - Chief Executive Officer BDA Bhaderwah

TOURISM

Hotels & Restaurants for Tourists (Registered)

S. No.	Name Of the Block	Hotels(No.s)		Restaurants(Nos)	Total
		Private	Govt.		
1	Assar	-	-	-	-
2	Bhaderwah	-	-	4	4
3	Bhagwah	-	-	-	-
4	Bhalla	-	-	-	-
5	Chirala	-	-	-	-
6	Changa	-	-	-	-
7	Chilli Pingal	-	-	-	-
8	Doda	-	-	1	1
9	Dali Udyanpur	-	-	-	-
10	Gandoh	-	-	-	-
11	Gundna	-	-	-	-
12	Jakyas	-	-	-	-
13	Kastig	-	-	-	-

	arh				
14	Khellani	-	-	-	-
15	Kahra	-	-	-	-
16	Marmat	-	-	-	-
17	Thathri	-	-		-
Total			-	5	5

Source: - Chief Executive Officer BDA Bhaderwah

TOURISM

S.No	Name of the Tehsil	Hotels (Nos)		Restaurants(Nos)	Total
		Private	Govt.		
1	Assar	-	-	-	-
2	Bhaderwah	-	-	4	4
3	Bhalla	-	-	-	-
4	Bharath Bagla	-	-	-	-
5	Bhagwah	-	-	-	-
6	Chilly Pingal	-	-	-	-
7	Chiralla	-	-	-	-
8	Doda	-	-	1	1
9	Gandoh	-	-	-	-

10	Gundna	-	-	-	-
11	Kahra	-	-	-	-
12	Kastigarh	-	-	-	-
13	Marmat	-	-	-	-
14	Mohalla	-	-	-	-
15	Phigsoo	-	-	-	-
16	Thathri	-	-	-	-
17	Bhella	-	-	-	-
Total		-	-	5	5

Source: - Chief Executive Officer BDA Bhaderwah

TOURISM

GENERAL TOURISTS				
Picnic & Sight Seeing	**Domestic**	**Outside state**	**Foreigner**	**Total**
	215892	371597	18	587507
PILGRIM TOURISTS				
Kailash Yatra	-	-	-	-
Machail Yatra	-	-	-	-
Mani Mahesh Yatra 1st& 2nd	-	-	-	-
Roushera Mata Yatra	-	-	-	-
Sonbain/ Padri	-	-	-	-
Other pilgrims	-	-	-	-

Source: - Chief Executive Officer BDA Bhaderwah.

HANDLOOM

Number of Handloom Cooperative Societies (2019-20)

S. No.	Name of the Block	No. ofSocieties	Membership	Production (mtr)	sale
1	Assar	0	0	0	0
2	Bhaderwah	2	26	9880	19.76
3	Bhagwah	6	121	11400	22.80
4	Bhalla	0	0	0	0
5	Chirala	3	37	7600	15.20
6	Changa	0	0	0	0
7	Chilli Pingal	0	0	0	0
8	Doda/ Ghat	3	186	4180	8.36
9	Dali Udyanpur	0	0	0	0
10	Gandoh	2	50	0	0

11	Gundna	1	100	0	0
12	Jakyas	0	0	0	0
13	Kastigarh	1	15	0	0
14	Khellani	0	0	0	0
15	Kahra	0	0	0	0
16	Marmat	1	150	0	0
17	Thathri	2	31	4940	9.88
Total		21	716	38000	76.00

Source: - Assistant Director Handloom

BANKING

No.of Bank Branches, ATMs, Deposits &Advances (Amt in Crore) for 2019-20.

S.No.	Name of the Bank	No. of Branches	No. of ATMs	No of Accounts opened in2019-20	Deposits (31/3/19) In crores	Advances (31/3/19) In crores
1	State Bank of	09	26	12118	336.20	161.39

	India					
2	J&K Bank Ltd.	31	13	51444	1415.34	644.35
3	Punjab National Bank	02	02	2504	92.29	15.03
4	Ellaqai Dehati Bank	04	-	1192	11.89	6.42
5	Cooperative Bank(JCCB)	06	-	-	69.78	25.37
6	HDFC Bank	02	06	226	37.32	19.89
7	ICICI Bank	02	02	67	14.65	3.30
Total		**56**	**49**	**67551**	**1977.47**	**875.75**

Source: - Distt. Manager, Lead Bank Doda

INDUSTRIES AND LABOUR

The erstwhile District Doda is one of the most backward Districts in J&K state. The people of the District are dependent on Agriculture. The land is hilly and rain fed as such prone to drought. The per capita income of the District is the lowest in J&K. There is no Industrial development in District Doda in view of hilly terrain, poor road infrastructure, inadequate power supply, non centralized market, lack of entrepreneurship among educated youths of District Doda. However, in spite of above impediments some of the entrepreneurs have come forward and established units with active assistance of DIC Doda.The following units have good scope in Distric Doda.

1. Stone crusher and hot mixing plant

In view of widening of national highway from Batote to Kishtwa r and Bhadarwah pul Doda as also availability of raw material in the District the scope for the activity is in abundance.

2. Plaster of Paris:

ue to availability of Gypsum at Assar, the sope for the said activ ity is sufficient.

3. Fruit processing unit:

Most of the area of District Doda is fruit growing. As such ther e is good scope for frut processing unit i.e. Jam, juice, etc.

4. Dhoop Industry:

Major portion of District Doda is covered with forest wherein pr oduction of Dhoop is in abundance. As such if Govt. allows the s cope for, the said activity is in abundance.

5. Herbal processing:

Duetoavailabilityofherbsofdifferent speciesintheforestof District Doda, the scope for herbal processing is abundance subjectto p ermission from the forests department.

6. Walnut processing:

Due to production of walnuts in District Doda, the scope for wal nut processing is good in District Doda.

7. Brick kiln:

Due to huge construction in District Doda, the scope of Brick kiln is enough.

8. Honey processing unit: The scope for the unit is good in th e District in view of favorable environment for Bee keeping in t he District.

9. Auto workshop /service station unit:

Due to increased vehicles in the District, the scope for the abov e activity is good.

10. Steel fabrication:

The scope for manufacture of Gates, Grills, steel furniture, stee l door and windows is good In view of restriction of forest wood.

11. Cattle/Poultry feed.

Due to increased cattle/poultry farming in the District the dem and for cattle /poulty feed is good.

12. Wooden furniture:

The scope for wooden furniture is good in view of availability of raw material.

15. Ice /Ice candy:

The scope for the said activity is enough in the District.Howeve r; the unit is seasonal in nature.

16. Computerized Data processing:

In view of computerization in all public/private offices the scop e for the activity is good.

Data on the number of handicraft industrial societies with membership, estimated craft wise production and employment of handicraft industry, craft wise number of handicrafts training centers and trainees trained are tabulated in the tables of the chapter.

DISTRICT INDUSTRIES CENTRE DODA

Statement showing number of SSI units registered with DIC Doda during the year 2019-20

S.No.	Name of the Block	No. of SSI Units registered	Employment Generation
1	Assar	--	--
2	Bhaderwah	--	--
3	Bhagwah	--	--
4	Bhalla	1	5
5	Chirala	--	--
6	Changa	1	6
7	Chilli Pingal	--	--
8	Doda	02	09
9	Dali Udyanpur	--	--
10	Gandoh	--	--
11	Gundna	--	--
12	Jakyas	---	---
13	Kastigarh	--	--
14	Khellani	--	--
15	Kahra	--	--
16	Marmat	--	--

17	Thathri	--	--
Total		**04**	**20**

Source: - General Manager DIC Doda

DISTRICT INDUSTRIES CENTRE DODA

S.No.	**Name of the Tehsil**	**No. of SSI Units registered**	**Employment Generation**
1	Assar	--	--
2	Bhaderwah	--	--
3	Bhalla	01	05
4	Bharath Bagla	--	--
5	Bhagwah	--	--
6	Chilly Pingal	--	--
7	Chiralla	--	--
8	Doda	02	09
9	Gandoh	01	06
10	Gundna	**--**	**--**
11	Kahra	--	--
12	Kastigarh	---	---
13	Marmat	**--**	**--**

14	Mohalla	**--**	**--**
15	Phigsoo	--	--
16	Thathri	--	--
17	Bhella		
TOTAL		04	20

Source: - General Manager DIC Doda

PMEGP Cases sponsored, Sanctioned and Disbursement, DIC Doda

S.No.	Name of the Block	Total No. of cases sponsored	Total No. of cases sanctioned by banks	Total No. of cases disbursed	Employment generated
1	Assar	03	00	00	00
2	Bhaderwah	65	18	25	104
3	Bhagwah	11	01	03	13
4	Bhalla	09	04	03	12
5	Chirala	02	00	00	00
6	Changa	04	00	00	00
7	Chilli Pingal	01	01	01	05
8	Doda	50	18	15	76
9	Dali Udyanpur	01	00	00	00
10	Gandoh	08	00	00	00
11	Gundna	04	02	00	00
12	Jakyas	00	00	00	00
13	Kastigarh	07	01	00	00
14	Khellani	02	00	00	00
15	Kahra	00	00	00	00
16	Marmat	01	01	01	04
17	Thathri	09	03	02	05

Total		177	49	50	219

Source: - General Manager DIC Doda

KHADI AND VILLAGE INDUSTRIES

Registered Khadi and Village unit (under PMEGP) for 2019-20

S.No.	o.n Programme by Industry Name of the block	Services												Textiles											
		Units financed	Prod. Lacs.	Sales lacs.	Employment Nos.			Wages lacs.			Units financed	Prod. Lacs.	Sales lacs.	Employment Nos.			Wages lacs.		
					F.T	P.T	Total	F.T	P.T	Total				F.T	P.T	Total	F.T	P.T	Total
1	Assar	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2	Bhaderwah	1	0.8	1.5	2	1	3	0.2	0.1	0.3	-	-	-	-	-	-	-	-	-
3	Bhagwah	1	3	4	5	3	8	0.8	0.5	1.3	1	1	1.5	1	1	2	0.2	0.1	0.3
4	Bhalla	1	2	3	3	2	5	0.8	0.2	1	-	-	-	-	-	-	-	-	-
5	Chirala	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
6	Charapa	1	1	2	1	1	2	0.2	0.1	0.3	-	-	-	-	-	-	-	-	-
7	Chilli Pingal	1	1	1.5	1	1	2	0.2	0.1	0.3	-	-	-	-	-	-	-	-	-
8	Doda	3	3	4	4	4	8	0.7	0.3	1	6	5	7	10	7	17	1	0.5	1.5
9	Dali Udhampur	1	2.00	2	3	2	5	0.8	0.3	1.1	2	0.8	12	3	3	6	0.2	0.1	0.3
10	Gandoh	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
11	Gundna	1	5	7	3	3	6	1	0.5	1.5	-	-	-	-	-	-	-	-	-
12	Jakyas	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
13	Kesligarth	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
14	Khellani	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
15	Kahra	3	10	15	10	5	15	2	1	3	-	-	-	-	-	-	-	-	-
16	Marmat	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
17	Thathri	5	15	20	20	11	31	3	2	5	3	1	2	4	4	8	0.2	0.1	0.3
Total		18	42.8	60	52	33	85	9.7	5.1	14.8	12	7.8	11.7	18	15	33	1.6	0.8	2.4

EMPLOYMENT

Registrations and placements made by the Employment Exchange for 2019-20

S.No.	Name of the block	Employment Exchange (No's)	Registrationmade	Placements made	Strength on live register as on last day of the

					year
1	Assar	-	18	-	95
2	Bhaderwah	-	56	-	544
3	Bhagwah	-	18	-	55
4	Bhalla	-	20	-	68
5	Chirala	-	30	-	68
6	Changa	-	30	-	22
7	Chilli Pingal	-	3	-	41
8	Doda	1	30	-	475
9	Dali Udyanpur	-	20	-	78
10	Gandoh	-	38	-	275
11	Gundna	-	29	-	95
12	Jakyas	-	26	-	32
13	Kastigarh	-	16	-	111
14	Khellani	-	7	-	25
15	Kahra	-	18	-	56
16	Marmat	-	20	-	54
17	Thathri	-	30	-	283
Total		1	399	-	2377

Source: - Dy. Director Employment Doda

EMPLOYMENT

S.N	Name	Employm	Registrat	Place	Strengt

o.	of the Tehsil	ent Exchange (No’s)	ion made	ments made	h on live register as on last day of the year
1	Assar	-	18	-	95
2	Bhaderwah	-	56	-	544
3	Bhalla	-	18	-	68
4	Bharath Bagla	-	20	-	78
5	**Bhagwah**	**-**	**27**	**-**	**55**
6	**Chilly Pingal**	**-**	**3**	**-**	**41**
7	**Chiralla**	**-**	**22**	**-**	**68**
8	**Doda**	**1**	**30**	**-**	**426**
9	**Gandoh**	**-**	**28**	**-**	**275**
10	**Gundna**	**-**	**29**	**-**	**95**
11	**Kahra**	**-**	**18**	**-**	**88**
12	**Kastigarh**	**-**	**16**	**-**	**111**
13	**Marmat**	**-**	**27**	**-**	**79**
14	**Mohalla**	**-**	**18**	**-**	**49**
15	**Phigsoo**	**-**	**19**	**-**	**105**
16	**Thathri**	**-**	**30**	**-**	**178**
17	**Bhella**	**-**	**20**	**-**	**22**

TOTAL	**1**	**399**	**-**	**2377**

Source: - Dy. Director Employment Doda

ITI

INDUSTRIAL TRAINING INSTITUTE

Training Institute and Trainees Trained (2019-20)

Doda				**Bhaderwah**				**Gandoh**			
Trade	**No. of**	**No. of**	**Pass**	**Trade**	**No. of**	**No. of**	**Pass**	**Trade**	**No. of**	**No. of**	**Pass**
COPA	**Welder**		**Stenog**	**Plumb**		**Stenog**	**Plumb**	**Compu**			
26	13	20	24	24	21	25	21	23	24	24	23
1	1	1	1	1	1	1	1	1	1	1	1
100%	90%	96%	96%	100%	100%	76%	100%	75%	100%	100%	75%
COPA	**Wellde**	**Sewing**		**Plumb**				**Early**	**Electrc**	**Dress**	
24	17	16		24				16	15	24	
1	1	1		1				1	1	1	
71%	53%	87.5%		100%				100%	94%	100%	

Mason	Stenog	Plumb	ELECT	Electra	TOURI	Mech.c	IT&ES	Draug
25	21	19	19	19	18	19	23	24
1	1	1	1	1	1	1	1	1
92%	100%	100%	100%	Exam	100%	Exam	Exam	100%
-	-	-	**-**	**-**	**-**	**-**	**Stenog**	**Electra**
-	-	-	-	-	-	-	26	19
-	-	-	-	-	-	-	1	1
-	-	-	-	-	-	-	92%	Exam
-	**-**	**-**	**-**	**-**	**-**	**-**	**Welder**	**Plumb**
-	-	-	-	-	-	-	12	19
-	-	-	-	-	-	-	1	1
-	-	-	-	-	-	-	82%	100%

Total	**294**	**14**	**-**	**-**	**148**	**7**	**-**	**-**	**131**	**7**	**-**

Source: - Superintending ITI Doda/Bhaderwah/Gandoh

HOSPITALS					Dispensaries							
S.No.	Name of the Block	District Hospitals	Sub-district Hospitals	Emergency/Accidental etc	Allopathic Dispensaries/NTPHC	Unani	Ayurvedic	Primary Health Centers	Sub-centers	Medical Aid centers	Medical Mobile units	Total
1	Assar	0	0	0	1	0	0	1	15	0	0	17
2	Bhaderwah	0	1	0	4	0	0	1	19	0	0	25
3	Bhagwah	0	0	0	2	0	0	1	10	0	0	13
4	Bhalla	0	0	0	2	0	0	1	11	0	0	14
5	Chirala	0	0	0	1	0	0	0	10	0	0	11
6	Changa	0	0	0	1	0	0	2	7	0	0	10
7	Chilli Pingal	0	0	0	1	0	0	0	5	0	0	6
8	Doda/Ghat	1	0	0	6	0	0	1	14	1	0	23
9	Dali Udyanpur	0	0	0	0	0	0	1	6	0	0	7
10	Gandoh	0	1	0	3	0	0	0	9	1	0	14
11	Gundna	0	0	0	2	0	0	1	10	0	0	13
12	Jakyas	0	0	0	1	0	0	0	4	0	0	5
13	Kastigarh	0	0	0	2	0	0	0	7	0	0	9
14	Khellani	0	0	0	1	0	0	0	8	0	0	9
15	Kahra	0	0	0	1	0	0	1	10	0	0	12
16	Marmat	0	0	0	2	0	0	1	9	0	0	12
17	Thathri	0	0	1	1	0	0	2	11	0	0	15
Total		1	2	1	31	0	0	13	165	2	0	215

HEALTH AND FAMILY WELFARE

Table No: -

Medical Institutions in District Doda (2019-20)

Source: - Chief Medical Officer, Doda

STATEMENT SHOWING THE NUMBER OF ICDS PROJECTS/ANGANWARI CENTRES/NUTRITION ISSUED TO NUMBER OF CHILDREN FOR 2019-20

Table No.

S.NO.	Name of the block/ ICDS Project	No. of Anganwari Centers sanctioned	No. of Children receiving nutrition per month
1	Assar	106	No Nutrition items provided to children due to non – procurement of nutrition / Tenderin
2	Bhaderwah	194	
3	Bhagwah	160	
4	Bhalla	0	
5	Chirala	0	
6	Changa	0	
7	Chilli Pingal	0	
8	Doda	170	
9	Dali Udyanp	0	

	ur		g during the financial year 2019-20.
10	Gandoh	310	
11	Gundna	109	
12	Jakyas	0	
13	Kastigarh	0	
14	Khellani	0	
15	Kahra	0	
16	Marmat	103	
17	Thathri	0	

STATEMENT SHOWING THE PROJECT WISE DETAILS OF BENEFICIARY OF DISTRICT DODA DURING 2019-20

Table: -

S.NO.	Name of Block/ICDS Project	Number of AWCs sanctioned	Number of Pregnant Women enrolled	Number ofNursing Mothers enrolled	Children 06 months to 6 years Enrolled	
					Male	Female
1	Doda	170	552	848	1988	1954
2	Bhagwah	160	373	533	1994	1882
3	Assar	106	188	267	1307	1282
4	Marmat	103	202	369	912	906
5	Bhaderwah	194	466	593	1809	1789

6	Gundna	109	170	309	1032	974
7	Thathri	249	415	570	2140	2065
8	Gandoh	310	472	835	3731	3641
Total		**1401**	**2838**	**4324**	**14913**	**14493**

No. of Players participating in different games and Sports Competitions of Doda District (zone level)

For the Year 2019-20

S.No	Name of the Zone	Kabaddi				Kho-Kho			Cricket			Handball			Volley Ball			Athletics			Wrestling		
		Boys	Girls	Total		Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1	Doda Zone	85	-	85		88	45	133	-	-	-	-	-	-	163	-	163	18	7	25	8	-	8
2	Bhalla Zone	89	20	109		69	60	129	-	-	-	-	-	-	44	-	44	-	-	-	2	-	2
3	Gilat Zone	89	92	181		84	52	136	-	-	-	-	-	-	40	-	40	-	-	-	27	-	27
4	Bhaderwah Zone	118	14	132		85	119	204	-	-	-	-	-	-	37	-	37	10	8	18	-	-	-
5	Gundana Zone	34	-	34		39	55	94	-	-	-	-	-	-	-	-	-	-	-	-	2	-	2
6	Assar/Marmat Zone	40	-	40		50	32	82	-	-	-	-	-	-	52	-	52	-	-	-	-	-	-
7	Bhalessa Zone	104	-	104		-	80	80	-	-	-	-	-	-	84	-	84	-	-	-	-	-	-
8	Bhatyas Zone	82	-	82		-	-	-	-	-	-	-	-	-	63	-	63	-	-	-	5	-	5
9	Thathri Zone	54	-	54		11	29	40	-	-	-	-	-	-	32	-	32	-	-	-	2	-	2
10	Bhaghwah Zone	40	16	56		22	12	34	-	-	-	-	-	-	32	-	32	-	-	-	-	-	-
	Total	735	142	877		448	484	932	-	-	-	-	-	-	547	-	547	28	15	43	46	-	46

Source: - District Youth Services & Sports Officer Doda.

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Revenue Villages Block Changa

1. Pora Paine
2. Pora Bala

3. Kilhotran
4. Tantly
5. Gorrekha
6. Inharrah
7. Chochloo
8. Chancer
9. Mandhaan
10. Amar Singh Pura
11. Samaie
12. Thaloran
13. Changa
14. Alni Gingota
15. Khaljugasar
16. Chanti Bala
17. Bhatmas
18. Chanti Paine
19. Ginshana
20. Ichair
21. Dudwar
22. Gowari
23. Halore
24. Bharti
25. Dhosa
26. Bonencha

The total revenue villages in block changa are 26. As per census 2011 the total no of voters include 264557 and 20 panchayats.

List of Panchayats

1. Khaljugasar A
2. Khaljugasar B
3. Alni Gingota A
4. Alni Gingota B
5. Chanti Bala
6. Ichair
7. Dhosa
8. Bharti
9. Gowari
10. Dudwar
11. Changa A
12. Changa B
13. Pora Paine
14. Kilhotran
15. Tantly
16. Inharrah
17. Gorekhra
18. Chenser
19. Thaloran
20. Samaie

Bibliography: